

# The Holy Cross Magazine



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# The Holy Cross Magazine

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HOLY CROSS PRESS

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# The Holy Cross Magazine

Jan.



1946

## The Epiphany Star

By WILLIAM R. WETHERELL

THE Epiphany, or Manifestation of Christ to the Gentiles is the name given to day, January 6, in the Book of Common Prayer. The Collect, the Epistle, and Gospel provided for the feast refer to the coming of the Three Wise Men. Although it is in the Eastern aspect of the Epiphany that we shall consider, it is not the birth event in our Lord's incarnate life that has been associated with this day.

Liturgical scholars tell us that Christmas and the Epiphany were originally one feast; our present arrangement of separating our Lord's Nativity from His other manifestations to the world is due to a compromise between the Eastern and Western calendars. In the Eastern Church January 6 is celebrated not only as Christ's

Birthday, but also as a commemoration of His baptism by St. John Baptist which the East believed took place years later upon the same day. In the West, however, during the fourth century December 25 was fixed as the feast of our Lord's Nativity, and we still celebrate it on that day. But when this happened the feast of January 6 was not robbed of all its ancient glory. It was still called the Epiphany, and the Church continued to commemorate our Lord's baptism on this day.

### Manifestation

We western Catholics now celebrate the feast of the Epiphany as the manifestations of our Lord to the world, other than His Nativity—the coming of the Wise Men to Bethlehem

and their adoration of the Infant King, the baptism of Christ in Jordan by St. John Baptist, and our Lord's first miracle of changing water into wine at the wedding feast. There is a theory that this triple feast of January 6 was established in the Western Church to replace a feast in the calendar of pagan Rome. The sixth day of January had been devoted to the celebration of a triple triumph of Augustus, but when the Church became victorious it seemed appropriate that a triple triumph of Christ should be substituted. This triple feast of January 6 has remained until this day, as evidenced by the antiphon on Benedictus at Lauds of the feast.

“Today the Church is joined to her heavenly



Bridegroom; because in Jordan Christ hath washed away her offences; the wise men with their offerings hasten to the royal marriage, and the guests are regaled with water made wine, alleluia."

Yet throughout the Mass and Divine Office for January 6 it is the coming of the Wise Men which receives the greatest emphasis, and it is this commemoration we shall now consider. Briefly, the Wise Men saw the star, they followed the star, and they found the Christ Child whom they worshipped. In offering their adoration to Him they presented gifts—gold, frankincense, and myrrh.

"Sacred gifts of mystic meaning:

Incense doth their God disclose,

Gold the King of kings proclaimeth,

Myrrh his sepulcher foreshows."

—Hymn 48, *Hymnal of 1940*

The first Gentiles to come to our Lord acknowledged Him as God, King, and Savior, and their gifts were accepted. For this reason we think of the Epiphany as a great missionary feast, and we realize that it is the duty of every

Christian to see to it that all men everywhere have the opportunity of offering their gifts to Christ. Aside from this missionary lesson there is another great message for Christians in the story of the Magi—a message just as important, just as essential for living the Christ Life to the full.

### Behold the Star

Each of us has a "guiding star," so to speak, revealed to us by God. The Magi found their guidance in the star which they saw in the sky, the place where their training and education led them to look for guidance. These men probably belonged to that group of Easterners who were worshippers of the stars and students of astronomy. We are told that in ancient times it was an accepted belief in the East that a great world-ruler would be born in Judea. When these Wise Men discovered the new star in the heavens they associated it with the birth of this king, and they went in search of him. Today we know astrology to be a pseudo science, and there is no connection whatsoever between the stars and the affairs of men as astrologers once supposed. It is amazing how many Christians have yet to learn this. But in the case of the Wise Men revelation by means of the stars was the only revelation they had, and being faithful to it they were brought by means of it to a higher truth.

"Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him." (St. Matt. 2:2) It was by a star that God willed to reveal certain truths to those men of the East.

"We have seen his star." All of us have shared the fundamental truth of that experience—not a revelation by means of some heavenly body in our case, but a revelation nevertheless. Each one of us has been called in some

way to God; we all have a vocation in life; God depends on us, each one of us, to do a very definite work in this life, a work that is necessary for fulfilling God's plan for the world and the human race. That work may come to us in many different ways as it has come to countless souls through ages past. Perhaps it is a call by an inspirational development of an ideal within us, a persistent desire for a certain type of life or work; perhaps it may be that the circumstances of our lives clearly indicate a way of action. There are as many ways of being called by God as there are every task that has to be done in the world as there are souls in the world. Whatever means God uses to make our vocation known to us and to draw us nearer to Him, that is our guidance, our "star." That in some way God calls each of us is a fact as true today as in the days of the Three Kings. Ask any practicing Christian, teacher, social worker, physician, as well as priest and layman, and you will get this answer.

### Follow It

"The star, which they saw in the East, went before them, and it came and stood over where the young child was." (St. Matt. 2:9) So it is with the guidance which God sends to us. It will not just appear for a moment and disappear for ever, but it will be something which we can follow. This is the other truth about vocation and guidance which we are taught by the story of the Wise Men's coming to Bethlehem. We too must follow the guidance revealed to us by God. We must try to fulfill our vocation; we must use every gift God gives us to come nearer to Him. How often we Christians see this guidance, and ignore it. We get a glimpse of what we may become, but like the

g ruler we just turn away. It may be true, of course, that we do not completely ignore our "star," yet we do not follow it to Christ. It may be that we do persevere, or we may go on in time content just to gaze at and admire the "star." What happens is that we really worship the "star," rather than follow it, and that is almost as tragic as ignoring it completely. Had the Men been content as students of astronomy to admire the beauty of the star they discovered rather than to follow it, they would never have found the born Savior.

With regard to us this may be an illustration. God may use to lead a person into the Church by means of the glories of Catholic worship. Someone for the first time in his life at Solemn Mass or Benediction in a great Catholic parish, he is deeply, very deeply im-pressed. I, as well as others, can testify from personal experience. So great to that soul is the beauty of Catholic worship that means of it he is converted to Catholic Religion. Then he is as a practicing Catholic in the sense of the word; he has a Catholic attitude toward the problems of life and the problems of the world. Later that person may realize that he is called to the priesthood or to the Religious Life. This is what is meant by following the "star."

There is another possibility in relation to being untouched by Catholic worship. There are too many people who have been "impressed" by such worship, but do not do any "following." For example, perhaps, a person comes to Mass with some regularity, but for some reason never seeks initiation, never makes his first confession (how many lovers of Solemn Masses are in that class, how many lovers of Morning Prayer), never receives Confirma-

tion, and never seems to have even a desire to receive the Blessed Sacrament which is consecrated at the Mass, and preached about at the Holy Sacrifice. Such a condition is not unlike worshipping the "call" rather than following it. And from my few years of experience in the priesthood I am inclined to say it is not any better than ignoring God's call entirely. Yes, such indifference is worse than opposition.

### Whither?

Where will we be led, if we follow the guidance that is made known to us? It will lead to our Lord as in the case of the Three Kings. If we do our best to fulfill our vocations in life, we shall find ourselves in the presence of God where we may offer to Him our worship and service. At the end, trusting in His mercy, we shall arrive in heaven, the reward not of success but of faithfulness to the work God asks us to do.

How can we be sure that we are "following" in this matter of guidance from God? To return to our illustration of the glories of Catholic worship, here is a way of testing whether we are really following this guiding "star." Does this beautiful Church Worship make Christ more real to us, does it bring us consciously into His presence so

that we offer gifts to Him—ourselves, our souls, and bodies? Do we really "Depart in peace," carrying our Blessed Lord to others in every walk of daily life? In the matter of a call to the priesthood or to the Religious Life, are we really "following" the call to the extent of making definite plans to try our vocation? Or are we going on "gazing" at the call, playing at it from time to time, but never doing anything actually to follow where God would lead us?

Any call from God must be followed. It will not be an easy task; it will be just as long and dangerous as was the journey of the Three Kings. Trying to answer any call from God will involve sacrifice, opposition perhaps, terrific battle against temptation and sin; yes, odds so great that if we knew them beforehand we might never have had courage to begin the journey. If we do our best to fulfill our vocation which God makes known to us, we shall be rewarded in this life and in the life to come with the opportunity of offering our worship to God, worship in which we shall present to Him gifts of gold, frankincense, and myrrh. We shall not want to offer less. Let us accept and follow God's guidance; let us answer His call. He does call each of us; that is one of the lessons of the Feast of His Epiphany.



# The Religious Life

*Sermon Preached at the Buffalo Celebration of the Centenary*

By S. WHITNEY HALE

**G**OD made every one of us to love and be loved. This capacity is the deepest craving and the greatest satisfaction with which our human nature is endowed. Miserable and unhappy is the person who fails in this—who has lost or violated his desire to love; who has no one who loves him.

It is sometimes said that the reason a person becomes a monk or a nun is that he, or she, has been disappointed in love. Perhaps so, now and then. There is a larger truth. Many a person enters a religious order precisely because he or she is very much in love—in love with the Lord Jesus. This love—His love for them and theirs for Him, is all embracing, and deeply satisfying beyond all others.

This fact of widespread experience is a contribution the religious communities have been making to the life of the Church for centuries.

Whether we are married or unmarried, deprived of the full measure of human love, or greatly enriched by it in all the gracious intimacy of family life, the Church holds up before us all—aye, brings to us—One whose claim on our love is above all human loves. "Christ," it has been said, "makes a demand which is beyond all others difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse. He asks for the human heart. . . . He demands it unconditionally."

## The Call to Love

To some Christ extends a special call to forego the joys of a

family of their own, out of love for Him. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." (St. Matthew 19:29)

It happens that our own home, ever since we started married life, has been blest by visits from monks and nuns—these men and women who have no families of their own. They are among our dearest friends. Our children hail their visits with glee. As a family we have been enriched. Knowing these men and women intimately we know their secret. They are not queer creatures, frustrated and starved for affection, but gay and radiant with the love of Jesus which overflows—bubbles over; and I, who am greatly blessed with wife and children, come to understand how they do receive an hundred fold—because they love our Lord supremely; even more important, they know His love for them and their heart's desire is satisfied.

Remember that, if you have been disappointed in love; if you are without the earthly presence of a loved one; if you are deprived of children, wife or husband.

The love of Jesus—His love for us and ours for Him is all embracing, all satisfying.

Remember that if you are blessed with children, wife or husband. Love for Him—putting Him first in loyalty and allegiance will elevate and ennoble, purify and strengthen every human love that is good. Indeed, Christ will give us grace to love and be loved by people we would

never have noticed, without Him.

Temple Gairdner loved Christ most. An Oxford man, he came out from England to work as a priest in Egypt. While waiting for the young woman who was to become his wife, this intense prayer was entered in his diary:

"That I may come near to Thee; that I may draw me nearer to Thee than I have; that I may know her, more than I know Thee; that I may love her with a perfect love of a perfectly perfect heart, cause me to love Thee more than her and most of all . . . nothing may be between me and her, be Thou between us, every moment. Amen. Amen."

## Centrality of God

Another contribution the religious Communities make to the life of the Church today is to witness to the Power of Prayer.

A fundamental principle of Christianity as stated by a prophet of our day, the late Archbishop Temple, is this: "the relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that prayer is supremely important and conduct tests it."

Our humanistic age has put man in the center, and, at the same time, relegated God to the side. To bless what man decides he will do. "Except the Lord build the house, their labor is but lost; except the Lord build it" (Psalm 127:1) is a truth we ought to know by this time.

Religious orders are called to, and live by the principle that what men do springs out of what they are. And what they are depends on the roots of their inner lives.

Our parishes and our

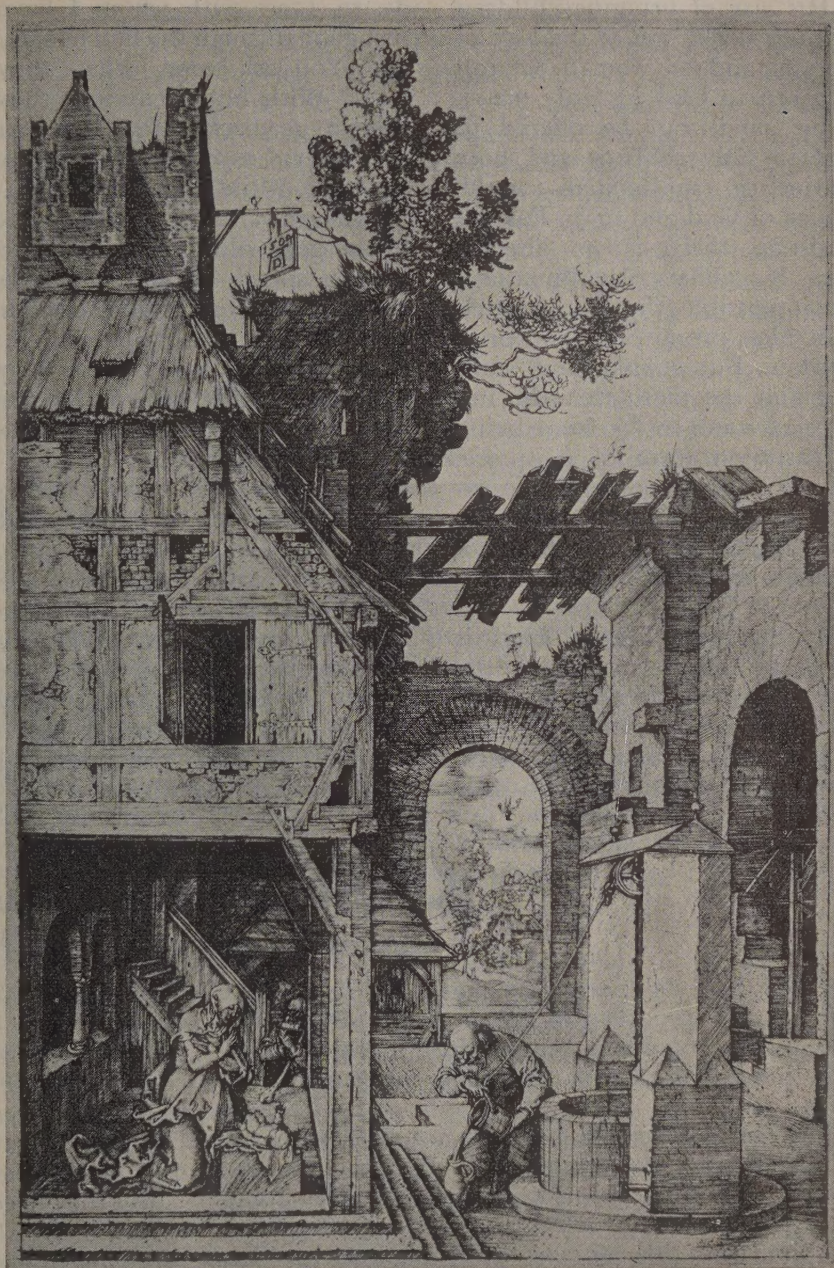
is are a long way from being on that principle. In prayer, utter commitment, surrender trust, men strike their roots in the life of unchangingity and so find the necessaryer to do God's will.

ayer is supremely important conduct tests it.

ery religious house is above lse a House of Prayer.

any of us are perennial debt- to their radiating power. rt from the cares and concern ur daily lives we make quiet eats, alone with God in the bbing silence of His pene- ng love—not an ivory tower eat from reality, but into lity. Here our disordered are re-oriented toward their Center and we return to the d fortified, cleansed and calm the Power of God's Pres- e within.

ou may remember that when rles Henry Brent left Buf- as young priest, he took up lence in Boston with the vley Fathers. Some of us heard tell about it from this pulpit service commemorating the anniversary of his consecra- as a bishop. He said, "Dur- the three and one half years ny life at the Mission House the Society of St. John the ngelist, I learned invaluable ons, chief of which was that the ordered life.' . . . Daily litation was a severe and joy- task. . . . The Practice of the sence of God is the founda- not only of piety but also intellectual character. The e of Jesus Christ, the applica- to modern life of the princi- by which He lived, and the rwhelming importance of the een, were instilled into my ng in a manner and to a de- e from which there is, thirty- years later, no escape." Thus one religious order in- nced Bishop Brent and ough him many, many others.



*Courtesy, Metropolitan Museum of Art, New York*

Albrecht Dürer (1471-1528)

### Dedication

We are further indebted to religious orders for their witness to a type of corporate life and discipline that is desperately needed today. We all know that what hinders most our having a better world is not lack of good plans but the lack of good people. Pride, the lust for power, selfish-

ness, are deep seated and not easily dethroned.

Sex is a perennial problem.

Self-centered men and women, accustomed to use other people as mere tools to selfish ends, who yield themselves to satisfy every selfish whim, have no control over this God-given urge.

But God has made sex holy,

as His way of bringing children into the world, out of the love of one man and one woman. Sex can be given to God in Holy matrimony, or it can be offered to God in holy celibacy and holy continence, sublimated to the service of God and man. For the Christian there is no alternative. If celibacy be unnatural and impossible, then the Church must bless promiscuity and prostitution. But monks and nuns proclaim the truth that the unmarried state, so far from being a frustrated form of existence, may be a hallowed state, the expression of a full, rich and abundant life, with its own special advantages and blessings, when it is offered to God.

Anyone who knows what is going on in society knows the need of sanctity in these matters, and the power to achieve it.

An overseas chaplain recently wrote a friend—"What do they

desire, these with whom I have just gone through the hell of combat? You ask men what they want? With few exceptions they want to get back so that they can get 'theirs,' as others have done at home while they were fighting. They want to get back to . . . to the good old easy way and to lots to spend on lots. Do you blame them, these who are salt of the earth? I do not blame them. They have been fed on tawdry hopes since babyhood, fed by the papers, by the magazines, by the movies and the radio, by advertising experts bent on selling shoddy goods, by the schools and sometimes even by the churches. They take it as a matter of course that luxury is what man is made for; they call pursuit of luxury the American way of life! Is it worth the blood and tears only that they should go back home to a life whose ends are superficial and material . . . ?"\*

Dear God, what sacrifice of blood and tears have been offered to win this war! What sacrifices of blood and tears are we Christians prepared to offer to Christ that He may redeem the world? Will these men and women who gave their all come back to their homes and churches to find us out in our commitment to Christ and His cause, our homes and parishes places where men and women with great capacity for sacrifice will catch the fire of Christ's burning love for a blinded world?

Well, it means much that we have men and women in religious orders, to whom luxury means nothing, who leaving possessions, family and their own wills have gone all out for Christ. Christ has gone all out to save a world that has demonstrated its inability to save itself.

\* From *God Is Not Dead*, by Bernardine Bell, Harper and Brothers, 1945.

## Choir-in-the-Bush

By JOSEPH HAROLD BESSOM, O.H.C.

THE furlough period is a good time to scan the distant scene and to try to give a summary of our twenty-three years' effort in the Hinterland jungle of Liberia, familiarly known as The Bush.

First, we did not come and do not exist primarily as missionaries. We are monks whose real job is to form a choir that chants God's praises and supplicates His aid for ourselves and others. Out of our free time from this, we behave like missionaries. (Europe and Siberia were evangelized by the same procedure.)

It is fortunate that an area then virtually unexplored was given for its Christianization to an Order because it is one of the toughest parts of the entire Guinea region which, from Senegal to the Bight of Benim, is a missionary's nightmare when he is asked to show substantial results for his time and money. If our tribesmen are "hungry for the Gospel" they do not show it. So continuity of effort is all the more important and this is one thing that an Order can provide.

Perhaps our reports home sometimes give an impression of greater response than facts bear out, but

this is because the people are so grateful and courteous to us that our work and life among them is rendered most enjoyable. One example shows the contrast to the experience of missionaries in more responsive areas of Africa: the schoolboys' witness to Christianity is disregarded because the adults only listen to mature persons.

But they need us and we mean to serve them. The monastic basis of our mission accomplishes the most on a budget which is trivial compared to what governmental or private philanthropy would require for the same amount of medical, educational or moral work.

### Establishment

Soon after the founding Fathers settled down to the life in Bolahun, they began to extend their efforts. Patrols were made in order to preach in new places and fairly often in distant communities. Arousing outstations were set up in selected towns. They were staffed by native workers under the supervision of the Fathers, who made weekly, fortnightly or monthly stays in the towns thus served. The pastoral work has continued, town after town receiving

ough presentation of our teachings and, in due time, given up or worked over again later or prolonged with regular visitations in hopes of the setting of an outstation. But the outstation work was rare because at that time there were no trustworthy native Christian workers. The few who had entered themselves as such petered out sadly. We had to train our own. (During the next period occasional Sierra Leone men were found who were willing to stay a few years, months or weeks in what for them was primeval savagedom. Five years after we started Mr. Manley came and he has been the backbone of our educational venture ever since.) Well, we quit outstations but maintained patrols and worked to make Bolahun a center for future advance and present power.

The schools were improved in every way until at least eight grades, plus "Primer" were taught. Our students from the upper Hinterland, who have not learned English until they come to school, are able to enter coastal High Schools at least on a par with students from the civilized littoral. For almost twenty years the school was overlooked by the Department of Public Instruction and we relied on English colonial textbooks prepared especially for newcomers to civilization. Just lately, however, we have been brought into conformity with the Liberian system which is emulous of American ways. The prescribed texts, printed in Boston and telling of snow sports and extolling rosy cheeks for health will seem a bit quaint and a lot more expensive, but we think the overall gain from conformity will be good.

In making a better Bolahun the Sisters of the Holy Name have done their part! Their coming in Bolahun, their influence upon the women and girls, the variety of efforts they have begun or improved is a story in itself that a summary would be un-

like likewise the Hospital calls for a complete article.

### Bolahun

The village of Bolahun, formerly just a few huts for laborers, became a large town by local standards. We do not want it to get too large. People come for medical treatment, like it and want to stay. Men come to work for the Mission. Our law is that all must attend Sunday worship, either the Christian service or the "heathen service," i.e. for non-Christians, and observe our sanitary code. After they give their names to learn to be Christians they are expected to observe the moral code also. A Bandi and a Kissi divide and rule their rival halves of Bolahun.

There are some amenities besides religion and education. Mission-fostered skills in carpentry and masonry are shown not only in the official buildings but in handsome new houses teachers have built for themselves along the road to Masambolahun, near

the Wawo stream, hence called by Dr. Selden "Riverside Drive." The inauguration of a seminary in February, 1944 brought students and their families from the coast. Their households constitute a set of exemplary Christian homes of a higher type, hardly seen before except in the family of Headmaster Manley. Thus schoolboys are acquainted with a type of cultivated life towards which they may aspire. (But they cannot have civilized Christian homes unless they marry a graduate of the Girls' School: how even more important the sisters' work has become!)

So Bolahun has become an impressive center of Christian civilization. The newcomer, European, Liberian or native is heard to exclaim at the brightness of the venture. Symptomatic of the new ways is the change of Christmas from just a country feast to a country feast with civilized trimmings, as the old boys come back from job or school well dressed and well mannered for banquets and speeches in the civilized homes. We even had a dance, American style, last St. Stephen's Day.

Now the Mission does not raise more than a little finger to encourage civilization as an end in itself. Conditions on the coast show there is no future in that. But in terms of history, whenever a group has been brought into Christianity by missionaries of a seemingly higher culture, the converts have adopted the culture along with the faith. We cannot avoid their taking over our Western ways but sometimes we can help them not to lose their own graceful dignity while doing it.

### Translation

Another big effort during the building-up period—but not finished yet—has been the translating. There were no hymnals, prayer books or Bibles in the "pews" for our believers. Mende, which has some claim as a *lingua franca*, was used at first but found not really satisfactory. The common forms were put into the tribal tongues of our people some years ago. A few hymns were translated. Soon little booklets emerged from the mimeograph with more prayers and a good number of hymns. The other big job was to put the Gospels into Bandi to be read each Sunday in the mass. That took a good year, not of eight-hour days, for we have never had anyone free to devote himself exclusively to such work, but of what time was available after the regular assignments were done. After the Bandi, the Kissi and Loma missionary efforts called for literature of the same kind. Catechisms in the three tongues have also been compiled. The Bandi people are the best provided, since even the Epistles have been translated for them.

The Fathers, one to each language, have also had to prepare dictionaries and grammars for their future successors.

This labor has made available Christian material for worship and instruction. Possibly our three tribes are better supplied than any others within Liberia's boundaries with these essentials of Christian nurture and expression. Again, continuity has counted.

When our policy could be changed back to the resumption of outstations and evangelists began to be stationed here and there, the need was felt for forms of daily worship. A morning service had to be supplied in the three tongues. Again the Bandi lead, for they also have an evening service.

At the Superior's visit in 1940 he gave the word to push out again. Men of fair training were available but none of them really wanted to go to native towns away from the Fathers' daily oversight. They feared the effect of heathen customs and attitudes on themselves and their families as well as poison or jealous plots to disgrace them in our eyes. We were equally unwilling that any man should go without his Christian wife for any long stay. (Other missions have learned to regret doing this.) So it involved an uprooting from the relative comforts of Bolahun (doctor's care for just one item) and a step into uncertainty.

### Outstations

The first of the new outstations was located at Vezala which is central to the Wubemai portion of the Loma tribe and had been responsive to the preaching patrols. Zacharias Kpoto became resident evangelist there. Fr. Parsell charmed the District Commissioner, the Hon. C. C. Dennis, into giving the Mission a set of buildings. Preaching was done in the nearby towns and a school established with Primer Class, First and Second grades. The pioneer evangelist was invalided with Sleeping Sickness after one year and now has easier religious work at Bolahun. Things faltered for a while after he left but a full program is now maintained.



A NATIVE ORCHESTRA

The other station begun in 1940 was at Kpangihemba where a group was preparing for Holy Communion after six years of preaching patrols to the people. By early 1941 a chapel, evangelist's house and guard house were built, but daily worship and preaching had begun in the fall. Cyprian Ambulei has kept a vigorous work there since then and also goes weekly to the neighboring towns, Ndambu and Hailal. The Fathers go one or two weekends a month; the Sisters also visit. It is more than two hours from Kpangihemba over a hilly and slippery route of unbridged streams. This is a Bandi work and Fr. Parsell's especial joy.

Four years passed before it was possible to place a man among the Kissi tribe. There we did not see a place already prepared by years of patrol visits. We moved on beyond our Kissi circuit to reach a more central location and Foya Dundu was our choice. William Tamba went there in 1945 to begin regular instruction and worship. He will also visit souls in Hunduning and keep up the present instruction preaching circuit. Later this may be taken over by Evangelist James Tamba so that William can advance his ministrations into primitive country to the North and West of him. William went in early January and a school was opened in March. It is about 10 hours away from Bolahun. Foya Dundu mission has received about the same attention as Kpangihemba.

Now we go nearer home again, to Taulahun where the first chapel outside Bolahun had been built. It is about fifteen minutes away, over a hilly and cult stream. Evangelist Vincent Hali began a daily service there in 1942 and he is reckoned as belonging to Taulahun although he lives in Bolahun. The community is rather small and the response is great, quantitatively.

Masambolahun, where the Fathers made their residence at first, had never had a place of worship. Instruction and services were on the evangelist's small porch. In 1941 a good chapel of country type was built and the improvement in interest has been most rewarding. George Lahai is the earnest, able leader of the flock. Only twenty minutes from Bolahun they are able to attend Sunday and special services there, while George provides the daily worship and teaching.

### Settling In

One pleasant result of the building of chapels and settling of workers among groups of actual or would-be Christians has been the professional pride stirred up by the life of "country parsons" as experienced by the evangelists. Their concern for the frequency of worship, orderliness of chapels and material service and instruction has been good for them and for us.

Increased self-support has been our proper

A minimum of five cents a month is asked from adult Christian. This would mean at the least dollars a month from a group of 100, or enough for a native evangelist. (Only Bolahun has high members so far to do this.) When we remember that a day's pay is fifteen or twenty cents it is to compare this to an offering of a dollar a month from an unskilled American laborer. There is also of twenty cents towards the missionary quota of the District. Persons such as teachers, hospitalers or able domestics give more out of their incomes. Women generally fail to meet the and schoolboys pay fifty cents a year for all re-us dues. Those preparing for Baptism, Catechens, pay half. Work is provided when possible for any lacking cash, or provisions are accepted. In the four years since Bishop Kroll's plan was put into effect there has been an enormous increase. Self-support for non-white missionary elements is in

what of the future, what has God in store for us? There is slow growth, as in the past, we know how to do that job. If the pace is accelerated we can do a good deal more with our present equipment, native staff and potential staff by God's help. We can count the "potential staff" but we dare not count on it until we see the members actually at work. American enterprises on the coast are increasing the demand for educated youth to such an extent that we cannot be at all sure of keeping the trained lads for our Mission. However three in Bolahun are helping in the schools and learning the work of an evangelist. Eleven are in High Schools on the coast at our expense, on the promise that they will come back—at a great sacrifice—and help us. Most of these are naturally in our Church's St. John's High School, Cape Mount. Besides the domestic and trade work there, an opportunity will be given them to do practice work at teaching, nursing and first aid. What these equipped young-people might do as missionaries among their tribes!

### Loma

Now let us survey these tribes. The area given us by Bishop Overs in the beginning included the En-Bandi nation and those portions of the Loma and Kissi people found in Liberia. Other Christians were supposed to keep out and attend to their already occupied region. But the Lutherans came in to lower Loma Country in a natural advance from their flanking positions in Kpelle land. We could have handled the area had they stayed out. They gave themselves a fat piece of territory with rich culture, big towns and some desire for enlightenment. They have well exploited their chance. Some sections of the Liberian Lomas are in the hands of the Fathos. On these we cannot hope to care for until more Fathos

ers can be sent out or until a network of motor roads make us more mobile. Neither can be expected soon. The Loma across the line in French Guinea are cared for by Roman Catholic and Christian Missionary Alliance missionaries, as a sideline in their evangelizing the Mandingo, I believe.

But there are plenty of people and of land left for us and our Loma work seems to be taking on an apparently permanent form. Vezala is fairly central. There you find a chapel serving the small Christian group, the school and the evangelistic effort. First aid is given at this outstation. The keen young teacher, Dominic Hena, has an apprentice helper, the one-armed lad, John Joma, who is sure he has a call to preach. Between them they keep up daily worship and instruction in the Vezala chapel. Not all these Christians get to Bolahun for Easter so, "I kept them in church three hours Good Friday and two hours on Easter, just as at Bolahun!" Thus John greeted me when we met Easter Monday at Nyewilahun (Whitefishtown). He was on his way to a belated Easter observance at the mother station while I was on my way home. Dominic and John also preach in four towns around Vezala.

Five hours south of Vezala is Pandemai, once a mission of the National Council, but a victim of the Depression and turned over to us a while back when there was nothing left to turn over, or next to nothing. This is a strategic place because it is in Bonde country and may be the scene of American mining operations some day. (Bonde is the lower clan of our Loma people.) A worker was put there in February, 1945, and was not warmly received. But we must try and, for the honor of the Church, put a hand to the plough that halted.

Dr. Veatch, conqueror of Sleeping Sickness in our District, used to say that the real push towards education and after that towards religion would be felt among the Lomas first. One more outstation would give us the essential coverage to do our reasonable duty to the tribe and to be in good position to stimulate and exploit such an upsurge.

### Kissi

Let us consider next the Kissi people who occupy the opposite portion of Holy Cross Missiondom from the Loma. They are immigrants from French Guinea where the remaining majority of the nation are evangelized by the same people, R.C. and C.M.A. who care for the Loma on "French-side." You meet a squalid little Kissi village every half hour as you walk. A large town for them is one of forty huts; a small Loma town has seventy-five. About five persons live in an average hut. A decent Kissi dwelling has a diameter of ten feet and one opening.

Bolahun is a really important Kissi town, that is,

the Kissi East End of Bolahun where James Tamba rules as chief and serves as evangelist for his fellow tribesmen. Fr. Kroll has given them much attention and instruction and they have had the benefit of the translations already described.

Upper grade Kissi boys will attend the Bolahun school; beginners, Foya Dundu. This tribe furnishes the smallest number of pupils and few of their lads finish the eighth grade. Perhaps their poverty and seemingly chronic ill health are to blame.

While their slow response to religious and educational opportunities, along with drawbacks noted above, might make one apprehensive as to their future, the Fathers are not pessimistic about them. They do like our medicine and their cooperation with the Sleeping Sickness work was remarkable. They work together for tribal welfare better than any others. They infiltrate humbly into Bandi towns until they ease out their hosts. This must be their moral equivalent for the tribal wars they waged before the Liberian Government came in. They are very likeable, dirty bandages and all. Among our boys at high school are two Kissi chaps of whom we hope much in a few years. Two additional outstations would cover this tribe adequately during this spade-work period. When they awaken to their needs fifty black missionaries may suffice.

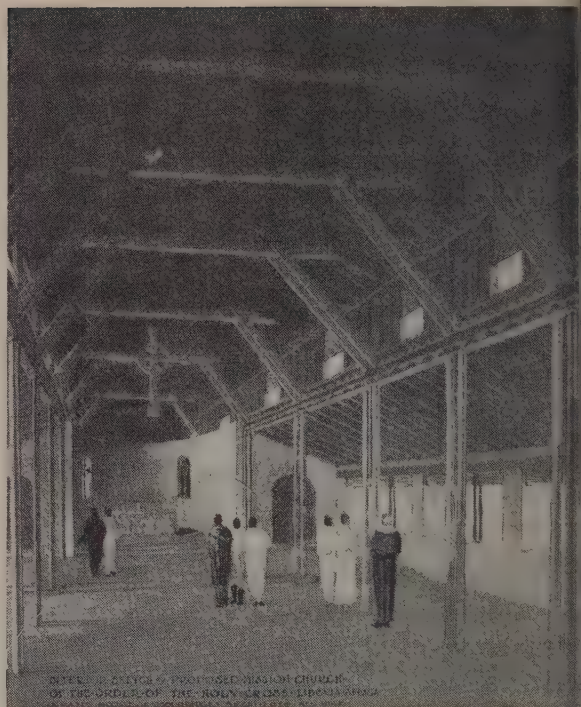
### Bandi

Last, but surely not least, we reach the Bandi. Their country is very nicely located for our purposes. It is less than a day's walk wide. It starts at the international river in the North and extends between Loma and Kissi areas for two days and a half, then breaks up into scattered towns among the Belle to the South. No other Christian group has any work with the Bandi or is likely to want the portions where our regular work has not yet reached. Thus the Bandi are in a fair way to becoming Episcopalian in ten to a thousand years.

The middle zone of the tribal holdings is studded with the Mission's stations from Bolahun itself down to the palm-leaf-booth which serves as Hailahun's basilica. Civilized members of the tribe might number forty persons, counting all. They send their children to school at Bolahun as a matter of course. Pagan Bandi send but a few, the sons of chiefs or other leaders. Thus Bandi are second to Loma but ahead of Kissi in desire to advance educationally.

But they are the backbone of the Mission. All but a handful of our evangelists, teachers and hospital workers are Bandi men. So the smallest of the tribes has done the best for us so far. When the others "give of their sons" in proportion things will move more quickly.

In matters medical the Bandi have been a disappointment. More than any other tribe they retain



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faith in their ancient medicine and medicine men. True, these have a real element of accumulated wisdom and of knowledge of herbs and bone-setting, but the amount of deceit and superstition included is too much. Claiming to be able to cure leprosy, "country doctors" keep many unfortunates from seeking remedies that would heal them. (We have been unable even to dream of segregated treatment for lepers.) Bandi cooperation during the Sleeping Sickness epidemic was poor.

Of course we love the Bandi, but not with the "motherly" affection the needier Kissi evoke, with the admiration the Loma elicit. They are individualistic, do not work well together. They are alert. There is a Frenchness about them. Considering certain of their disadvantageous qualities, the inroads being made upon them territorially, linguistically by neighboring tribes, it is possible that they would have been on the road to disappearance as a separate tribality had not the Mission come. Now they have a written language and, as I have noted, are on the way to becoming Anglican Christians. The educated class among them gives the hope of terrestrial progress also.

Two more outstations, each with its cluster of preaching points are needed to give proper coverage: one in the North, one in the South.

### Vision and Worship

This mention of a hoped-for Bandi station in the South makes me ponder one of the prospects open

ne happy day when our staff, native and white, ger, a good lot larger. In 1921, months before first exploration of the area, the Rev. Hoak aur made a trip from Cape Mount: up through Gola and Belle country, around Bandi and a lands and back through Kpelle clans to Mon. His dream was to plant a series of our ch's missions all the way along the route. He d from Cape Mount to Vai country to make the step in an advance which he hoped would d Christianity and also wall off the Moslem in- on. His untimely death removed this intrepid nality soon afterwards. But it was not long e Holy Cross was established and took over upper area about which he had yearned. Since the Cape Mount Mission has advanced to work e lower portion. But the middle part, at least walking-days long, remains out of the present e of both missions.

l told, the future offers no dull prospects. t us leave the Choir-in-the-Bush at Tenebrae a it has moved down to the parish church and

renders the Office with the help of its recruited choristers. Christians from Bolahun and outstations and school children fill most of the seats in the big new building. The Sisters are there amid their dried-up grannies, their pleasant matrons, their beaming young ones. Extra breviaries are being huddled over by groups of four in the literate minority of the congregation. The boys have been taught to sing the entire service. Those with better voices come up to the lectern to chant the lessons: Senior boys, teachers, evangelists, seminarists and Fathers in turn. There are flaws but no choir in Christendom tries to perform the ages-old rite with more correctness.

It always seems to be an epitome of our progress in this country, that augmented choir with the white people and the children of Africa chanting the psalms of Sion as the penitential shadows deepen to release the brightness that God has been keeping for His people until we are favored with the chance to carry it to them.

How shall we sing the Lord's song in a strange land? Amid many brethren.

## "The Perennial Philosophy"

A Book Review\*

By ALAN W. WATTS

HE evolution of Mr. Aldous Huxley's thinking is one of the most important principles of a modern intellectual and spiritual trend of which thinkers seem to be largely aware. While it is quite impossible to say how widespread may be, a sincere and intelligent concern for mystical religion has been growing among many thoughtful people who remain outside the corporate and institutional life of the Church. This trend has been gathering strength for at least fifty years, and has been largely influenced by two factors. Firstly, the tremendous output of literature on mystical religions of Asia which has occurred in these fifty years; and, secondly, a similar large body of literature on Christian mysticism from such

writers as von Hügel, Evelyn Underhill, Allison Peers, H. Bremond and many another.

To many minds this literature has appealed as the very essence of religion, and they avoid normal Church life and teaching because it appears not only to have nothing to do with it, but at times actually to be hostile to mystical religion. They cannot see the connection between the wonder and mystery of God and what goes on in most churches—the stuffy, banal atmosphere, the guilds, the bridge-parties, the preaching of ethical platitudes, the theological clichés which are seldom fully explained, or the perpetual harping on historical events and ceremonial practices. What has all that to do with the interior life, with the realization of eternal union with God—a subject which the minister, or even, alas, the priest, never talks about?

Unfortunately there is much truth in this observation. To a very great extent churchmen, whether Protestant or Catholic, have lost sight of the goal of their religion and the way to its realization. They have forgotten that necessary and splendid though they are, moral and sacramental action are means to union with God—to the veiled (mystical) and ultimately unveiled contemplation of the Beatific Vision. Without this end in view they are relatively meaningless. This is the principal reason why Aldous Huxley and many other thoughtful and profoundly spiritual people are not of the Church. There are other reasons, some partly and some wholly their own fault—an incorrect understanding of the Catholic Faith, or a special type of spiritual pride which often clouds the vision of the would-be mystic, though the latter is, in one form

or another, an enemy with which even the saints have to wrestle.

### His Progress

In the past ten years Aldous Huxley has written a series of books—novels, biographies, essays—which have shown an ever deepening spirituality. Beginning with the sparkling and horribly true satire of *Brave New World*, through *Ends and Means*, *Grey Eminence*, and *Time Must Have a Stop*, he has written more and more of the importance of the interior life of God-centered meditation and contemplation, viewed as the highest and most essential work of man. He has now crowned this series with a full-length treatise on the spiritual life entitled *The Perennial Philosophy*, based upon excerpts from the great mystical writers of all religions—Christian, Hindu, Taoist, Buddhist and Mohammedan—including a specially large number of quotations from his Anglican favorite William Law.

Mr. Huxley's thesis is that behind all these religions there is a perennial philosophy, an ultimate religion, which, though expressed in differing terms and with superficial differences of emphasis, is always one and the same. This is the religion of the mystics, the experience of union with God, with the Divine Ground of the universe, attained through constant and loving recollection of His immediate presence and persistent elimination of self-will. The wise Catholic will not quarrel overmuch with this thesis, knowing that the grace of God has been at work in all times and places, and that the Church wins many souls by what M. Maritain calls "attraction from a distance." As Dom John Chapman wrote in his *Spiritual Letters*, "I believe that Mohammedan (Sufi), Brahmin and Buddhist mystics do arrive at very high states of union with

God. This is surely possible for any *pure monotheist*, who retires from the world in order to live with God, in inculpable ignorance of the Christian revelation. Is he not in the position of Enoch, or Abraham, or Isaiah?"

There is nothing in the least bit superficial, or sentimental, or vague in Mr. Huxley's treatment of the mystical life as he discusses its conditions, techniques, dangers, and its theological implications. He has fallen into none of the usual nebulosities of the ordinary writers on "the one religion behind all religions." He has given a highly detailed and, as far as it goes, accurate account of the problems and the stages of mental prayer and contemplation which in no way underestimates its extraordinary difficulties and temptations. He is thoroughly aware of the moral conditions under which the interior life must be lived, as well as of the dangers of Quietism or the cultivation of a blank mind as distinct from the alert, God-centered passivity of the true contemplative. He has written a book which, despite one tremendous defect, is a thoroughly illuminating and profitable manual of the spiritual life, as well as a relentlessly logical indictment of a civilization which has no place for contemplation and has made its highest good almost anything but union with God. There is probably no other writer who can make modern secularism and its propaganda look more idiotic, or demonstrate its spiritual, moral and, at last, total collapse with such clear, cold reason—spiced, it is true, with his own deliciously mordant brand of humor.

### His Blindspot

However, Mr. Huxley has missed what is both the deepest secret of the perennial philosophy and the central point of the Christian revelation, and in a book which is otherwise so excel-

lent this is actually tragic. All the Fathers and the mystics of the Church at his disposal has fallen into the old, old trap of Gnosticism—a trap which the greater Buddhist, Hindu, Sufi mystics managed to avoid. Thorough as it is, his study of mysticism is one-sided; it has to do with the love of God, and says nothing of the love of God for man. It is for this reason that his weakest teachers are those on Grace and Sacraments, that he minimizes the historical aspects of Christianity, that he glosses over the devotion of Catholic mystics to their essentially sacramental, incarnational religion. For the ultimate meaning of the religion of the Incarnation is that union with God is less a reward to be attained than a gift to be accepted with humility, thanksgiving, and ever-deepening penitence, which is the realization that the gift is totally undeserved.

Mr. Huxley conceives God in the manner of the Greeks, the Gnostics rather than the Jews and the Christians—Hebrew to say, a God who passively awaits discovery instead of a God who reveals and gives Himself to His creation. Thus for the Gnostic, as for Mr. Huxley, union with God is rigidly confined to a spiritual aristocracy which attains it only after tedious acts of moral heroism and mortification on the mental and volitional if not on the physical plane. But for the Catholic, ascetic mortification is an act of gratitude, appreciation and thanksgiving. There is no idea of it as a technique to get in touch with God, for this must inevitably lead to spiritual pride if union with God were the result of human effort. But as Bernard said, "No one is to seek Thee unless he has first found Thee." The mystical consciousness of union with God is in fact an acute and profound



ation of a gift already re-  
ed, a truth already grasped  
faith. The gift, so far from  
g confined to those called to  
contemplative life, is offered  
ll and is received by all the  
ful. The contemplative is  
who is so alive to it that he  
otes his life to the adoration  
he Giver. "Herein is love,"  
St. John, "not that we loved  
t, but that He loved us."

The greater non-Christian  
tics express their apprehen-  
that union with God is a  
in a somewhat different way,  
ch, viewed superficially, may  
ly be mistaken for pantheism.  
ey say, in effect, "You do not  
e to attain union with God;  
have to realize that it is al-  
ly true. If you try to attain  
you will suggest to yourself  
t it is not true; it will be like  
king for fire with a lighted  
dle." This often falls short of

Christian revelation because  
re is sometimes the sense that  
on with God is a necessary  
th rather than a given truth,  
pending solely on the divine  
e. In the former instance, the  
se that man is necessarily  
ited with God, the non-Chris-  
n mystic is certainly veering to-  
rds pantheism. But no great  
ddhist or Hindu mystic who  
d this view was ever a consis-  
t pantheist, claiming actual  
ntity with God or possession  
divine attributes such as omni-  
nce or omnipresence. On the  
ntrary, they avoided crude  
ntheism by resorting to subtle  
ilosophical distinction in com-

parison with which Aristotelian  
logic is mere child's play. Because  
they had had a genuine mystical  
experience of God they knew in-  
wardly that mere pantheism  
would not explain it, and yet  
they felt also that the discovered  
union was an eternal truth which  
they had realized rather than a  
prize which they had attained by  
their own efforts.\*

### His Fallacy

The faith that union with God  
is already given naturally pre-  
cedes the full mystical experience  
of the gift, and to cherish that  
faith before having the experi-  
ence is not necessarily, as Mr.  
Huxley seems to fear, a cause of  
spiritual sloth and antinomian-  
ism. For the Christian knows that  
he has been given union with a  
holy God, and that to accept the  
gift and then to act in an unholy  
fashion is a terrible judgment  
and condemnation. This is to re-  
ceive the Lord's Body unworth-  
ily.

Perhaps the root of Mr. Hux-  
ley's failure to understand the  
incarnational nature of union  
with God is his Gnostic confu-  
sion of the Creation with the Fall  
(p. 182). If this be true, material  
forms and individual creatures  
are of course incompatible with  
the divine Unity, but one cannot  
believe this without positing  
some imperfection in the Unity  
which caused It to manifest the  
multiple universe. Herein is the  
whole logical fallacy of Gnosti-  
cism. Creation is made the mere  
disintegration of God! But for  
Christian theism the creation is  
the work of God's love, and

\* Their difficulty was that they had ex-  
perienced God as the supreme mystery, the  
"divine darkness," and lacked the Hebrew-  
Christian revelation of the inner nature of  
this mystery. Thus in Mahayana Buddhism  
God is termed *sunyata*, the Void, considered  
not as mere emptiness but rather as the mys-  
terious, incomprehensible, and formless Real-  
ity in which the universe exists and from  
which it appears by some unknown process.  
This is equivalent to the Christian experi-  
ence of the "cloud of unknowing."

though it falls from grace God  
continues to give Himself to it  
in spite of itself. Because God  
loves the world He is willing  
Himself to become flesh in  
Christ, and to unite Himself  
with humble bread and wine in  
the most intimate way in order  
that, through Holy Communion,  
the most simple and ordinary  
souls may receive the gift of  
union. But this intimate union  
of God with humble matter is in-  
comprehensible to those who  
think of God as a spiritual high-  
brow who, like the Gnostic, des-  
pises the dust.

Despite its defects, every  
thoughtful churchman and every  
priest should read Mr. Huxley's  
book carefully and critically,  
asking himself whether he is re-  
ally living or teaching the fullness  
of the Catholic Faith, or wheth-  
er he is forgetting its central  
principle for things of secondary  
importance. For while we talk as  
if God came to the world in  
Christ simply to set an example  
of the good life and to pay a jur-  
idical price for sin, or as if Holy  
Communion were just a dose of  
spiritual power for the coming  
week, or as if the Christian re-  
ligion were merely a means to  
make men moral, we are actual-  
ly hiding the tremendous truth of  
the Incarnation, of the gift of  
participation in the Divine Na-  
ture. It is very largely for this  
reason that Mr. Huxley and those  
like him are seeking their reli-  
gion outside the fellowship of the  
Church, seeking for God in the  
distant heights of heaven in ig-  
norance of the Gospel that be-  
cause God is love He has given  
Himself to the earth. It is not  
just that God, as Mr. Huxley  
knows, is omnipresent; it is that  
because God is love we are, as it  
were, nearer to Him even than  
omnipresence, nearer than we  
can possibly deserve to be even  
by the most heroic self-denial,  
even by the most exalted states of  
mystical prayer.

# Faith

By JAMES O. S. HUNTINGTON, O.H.C.

(This address of Father Founder's was given at St. Paul's Church, Springfield, Ill., in 1916. It has not, as far as we know, been published hitherto.)

**S**OMETIMES it is well that we should feel the pressure of doubt. Doubt is not the opposite of faith—the opposite of faith is disbelief. Doubt is faith in a fever, faith in a panic; still, faith will make itself felt just by the presence of doubt.

Some time ago I chanced to read a book which interested me very deeply. It was the life of Stonewall Jackson, by Henderson. Henderson, perhaps you remember, was a British officer who spent several years in the study of the Civil War and in the character and life of Stonewall Jackson. Then he put the results of his careful reading and investigation into two large volumes which make up the life of Stonewall Jackson and also a history of the war down to the Battle of Chancellorsville. It is a wonderful description of a wonderful character, for he places Jackson among the six greatest generals of the world—ranks him along with Caesar and Napoleon. And I speak of Jackson because he seems to me a very remarkable, modern counterpart of the centurion who came to our Lord and asked of Him the healing of his servant. There is a great similarity between Jackson and that centurion.

In the first place they were both of them men under authority. When the news was brought to Robert E. Lee—Jackson's commanding officer—that his left arm had been amputated, he sent back word, "You have lost your left arm, I have lost my right." Never in future battles did Lee attempt a meeting of two separate divi-

sions of the army on the battle field—he hadn't Jackson to trust. And again, he had soldiers under him—the men of the First Brigade—who followed in such gallant loyalty; who believed so implicitly in him. Yet there was another characteristic—that one that our Lord Himself singles out in the case of the centurion—and that was faith. Of the centurion our Lord Himself says, "I have not found so great faith, no, not in Israel." And Jackson was a man of faith. He believed in God. He believed in the cause for which he fought. He believed in the soldiers who followed him and his faith in them called forth their faith in him. As they went along a southern turnpike, someone shouted out, "Where are you going?" "O we don't know but 'Old Jack' does."

## Friendship

Those who trusted him the most were those who best understood him. He never told them what he was going to do. He led them into unexpected and unknown paths; he would take them away off in the mountains, far away from the field of strife, and then would dash down upon some unsuspecting post. His faith was very real and very deep, and most of all, his faith in God was great. The modern man so often thinks that faith is weakness. Men like Jackson and Gordon, and that Roman centurion show that faith is strength. For faith is the only way by which we can gain a true and personal knowledge of God. You can't have that knowledge on any other terms. And why not? Because faith is the only foundation of any true friendship. Between two human beings no friendship is possible if on either

side there is an attitude of suspicion and distrust. So if we want to enter into friendship with Him, we must make our act of faith in Him. "He that cometh to me must believe that He is, and that He is a rewarder of them that diligently seek Him."

Put it the other way. Suppose you meet some man or woman who enters your lives, and say to that man or woman who has come into the circle of your friends, "I have faith in you, I don't believe in you; you may be a rascal, you may be true or false; I will let you come within a certain distance of me but no farther. I shall watch you and be careful to see you don't knife me in the back; I shall be on my guard. I will allow you to come near enough for me to observe you, and if I think you worthy of acquaintance I shall give you a certain measure of friendship."

Now is friendship possible under such conditions? You build the way with that expression of doubt; you have erected a barrier; the man won't come within range of you. No, you may be deceived in trusting others, but at least you make the venture, unless you act upon faith, you must go through the world friendless and alone. That which is true of our fellows is true of God as well. With Him there is no possibility of friendship unless we make an act of faith; unless we are willing to believe.

## Indifference

So the apostle says that he that cometh to God must believe that He is a rewarder of them that diligently seek Him. To say, "I am not going to trust You, I am going to wait until You satisfy my intellectual demands"—you can-

God under those terms. I think that your mind is going to remain a blank in regard to God. That is a foolish mistake that men make. They think if they don't close with religion; don't do anything about it; keep themselves, as they suppose, aloof; hold off, never say a word, never go to church, that their minds will be a perfect blank in regard to God. Not at all. Some dark and distorted image of God will take the place of truth. The man who thinks he has proof against superstition is not the one who is often being the most superstitious. A man that does nothing about religion, doesn't allow it to trouble him, as he fancies, is the man who may at any time become the victim of wild and foolish dreams. Perhaps his image of God is ever changing and shifting. When life is pleasant and the world seems good and he has his health, God is a benevolent Being, a vast intelligence, a good-natured creature, not the Creator; but when a storm breaks and the man is faced with disaster and trial and grief and pain, then there is before him a hideous, terrible thing, a God of implacable and relentless tyranny; a cruel fate with which he cannot cope. The only safety against superstition is in the truth.

The only security against error is grasping the facts themselves. Then you are on sure ground. So in asking you to confront the eternal facts, I am not asking you to do that which is unreasonable, but that which is rational, for reason is never more reasonable than when it recognizes its own limitations. We have got to go beyond the logic of our minds; got to transcend our act of faith. Faith is a personal act, something more than a mere conclusion—faith is a personal act, committing ourselves that we may know the

truth. The motto for every Christian is *Credo ut intelligam*—I believe that I may know. As the apostle says "I know in whom I have believed."

I am going to speak to you on the foes of faith; of those things that hinder; things that in your own minds and characters are interfering with a true and genuine faith in God, and faith in that which He Himself has revealed to us. And I do this because I want you to arrive at some deeper knowledge of God, some closer approach to Him. I want God to be more real to you that you may love Him. You would love Him if you knew Him.

### Sloth

The first thing I would say to you is that the foe of faith from which we suffer most is sloth. I don't mean mere idleness, and I don't mean ordinary laziness; I mean indifference—not being willing to take the trouble, not being willing to make any effort at all, instead of rising up and grappling with realities. Men don't want to take the trouble to believe; and they must if they are ever going to know God, for you cannot know God as a mountain, or a lake. God is pure act, He is active and you can never know Him unless you are willing to put forth what energy you have; you can never know God—who is energy Himself—unless you are up and doing.

There is no such thing as a mere intellectual knowledge of God. The heathen knew well enough they didn't know God. They only knew ideas of Him in their own minds. They only knew dreams in their own souls. They didn't know God. They wanted to know Him; they longed to get at God; they wanted to break through the barrier. From the beginning men have felt there is something high above, but they have that feeling

that they could not break through the cloud; they could not touch reality. They wanted to; they failed.

We shall see what God did, what He is doing about it. Before you know God you have to put forth some effort. That special effort is prayer. Prayer is hard work because it is high work. To pray is the hardest work in the world. Not that the fewest people can do it, anybody can do it, but it costs the most to those who really pray. As someone has said, "it doesn't take much of a man to be a Christian, but it takes all the man is." Prayer is such hard work because you have to give up yourself, to let yourself go, to act in faith. Faith involves a risk; it is like a jump in the dark. It costs. And perhaps you hesitate—you don't want to make the effort. You must make the effort.

Jackson was a man of faith. His faithful body servant, a negro, said, "Massa Jackson he pray all the time, morning, noon and night. When he gets up two or three times in the night and prays I know something is going to happen and I pack his knapsack." Because he knew something was coming, some terrible engagement, some danger, and he was praying all through the hours of the night, praying for strength and wisdom and courage. He was a man of prayer. Prayer is hard work and men are not willing to take the trouble.

### Selfishness

The second foe of faith is selfishness—self-interest, self-engrossment, being wrapped up in oneself. If you are filled with self, you cannot at the same time be filled with God. You have to give up self if you are going to have God; to surrender yourself if you are going to enjoy Him; to break the chains of self, self-will, all those compounds where self be-

gins and leads on to something more. You have to do that.

Let me give you an example. Sometimes a father and a boy, while the boy is young, perhaps five or six years old, are boon companions; they are fast friends. The boy has no secrets from his father and likes nothing in the world better than to go off with him on a fishing trip for a week. He and his father have all sorts of little understandings that no one else enters into. As the boy grows older there comes a shadow over their friendship. The boy is not quite so honest and direct. What is the matter? Father doesn't know. Perhaps he thinks he has been neglecting his boy and comes home earlier from the office and takes him off on Saturday afternoon, plans little pleasures for him. But it doesn't seem to have any effect—the boy accepts what is done without the same response, without the same alacrity of interest. The boy grows older and all the time is slipping away from his father, holding aloof. He does not come to his father, does not appear to trust his father. At last the father speaks to the boy and the boy turns away with a scowl. The father is broken-hearted.

Bye and bye the time comes when the boy is to make some great decision. The father feels he must have his confidence in order to talk against it, and as he can't reach him, he says to a friend, "Won't you go and talk with my boy? I can't seem to reach him. Once upon a time he would have told me everything. Now he tells me nothing." The father's friend comes and he takes the boy into the adjoining room. The father sits outside with anxiety and hears the pleading tones of his friend, and he hears the short answers of the boy. After a time the friend comes in with a worried look and says, "It is no use. I can't touch him. He won't

speaking to me. What is the matter?" The boy has been growing selfish, more selfish all the time. Father has been crowded out by the growth of self within him, so there can be no real combination between those two lives, since one life is filled with itself and has no room for the other. The father's heart is just as big, just as full of longing for his boy; but the boy has no place in his heart for his father.

Can it be, my friends, that anything like that is true of you in relation to God? That He is wanting, just as that father would want, to speak to you—to make Himself known to you, to win your confidence, to have your love, and you are filled with self and you have no room for Him. Did you say your prayers this morning, have you begun today with God, given Him the first place in your life today? Has everything else, your own affairs, your business, your pleasures, your social acquaintances, everything in the world had its place in your life except God today, and will He get only the fag-end of it? Will you give Him some conventional word that has no very great meaning to you, a mere repetition of a formula, the mere saying of that childish prayer that has lost its significance and truth? There are lives that are shutting God out. They don't have faith, don't give it a chance. They won't let God speak to them; won't let Him make Himself known to them; won't open their inner ears that He may whisper and tell them of His love.

### Cowardice

There is another foe to faith, and it is cowardice. Faith itself produces strength and courage. Someone said to General Jackson one day, "General, how is it that you can appear so utterly indifferent to danger, that you can be so calm and collected as you were

in the storm of war and battle that raged around you when your hand was hit?" Jackson said in a loud voice, "Captain, my religious faith teaches me to feel safe in battle as in bed. God determined the day of my death. I do not concern myself with it, but to be ready when that day shall arrive." Then after a pause looking him full in the face he said, "All men ought to live that way; then all men would be equally brave." His religious faith had given him that splendid courage as in that first battle of Bull Run, when one of his generals trying to rally his soldiers—not to break and run—"There is Jackson standing like a stone wall," and it has been Stonewall Jackson ever since will be to the end of time.

But, while that is true, it is also true that faith requires courage; that if you are not making some effort to be brave, your weakness and cowardice may hinder you from faith. Why is that? It takes some fortitude in a man to believe in God? Because your faith in God may require you to give up something that is hard to relinquish, to abandon something very precious but inconsistent with the only truth, the revelation to God as His friend.

Here are three hindrances to faith—sloth, selfishness and cowardice. You have to deal with them. You must not only be brave once, and it is all done for you have to continue to believe. You cannot say you need trouble yourself any further. You have to keep on believing, the only way is to keep on calling on God, keep on trusting Him. You must make a continual succession of acts. You can stop anytime you please, break it up at once if you like. There is no compulsion in the matter. God is not going to thrust Himself upon you. He will not tyrannize over you. He is taking the tremendous risk—He trusts

our own will to continue to  
 ve in Him; to love Him; to  
 e Him; to pray to Him; to  
 Him. The only way we can  
 pray rightly to the true God  
 having faith in Him; faith  
 Him as our Father; faith in  
 as He has revealed Himself  
 s as our Father; faith which  
 les us to say "I believe in  
 the Father Almighty, maker  
 heaven and earth." Don't think  
 faith is some weak, sappy  
 of thing. Faith is a tremen-  
 sly strong thing; faith has ac-  
 plished the greatest results in  
 world. You can do nothing

unless you have some measure of  
 faith. You have to believe you  
 can carry it through or you won't  
 have the courage to undertake it.

There are two twilights unto  
 every day,  
 Twilight of dawn and twi-  
 light of decay;

And often thus we find two  
 twilights in the think-  
 ing of mankind;

Both the twilight of seeking  
 into light,  
 The twilight of a doubting  
 into night.

What shall it be with you?  
 Faith, or doubt that leads to dis-  
 belief; faith by which you break  
 with sloth and rise and wake from  
 dreaming and seek to thrust out  
 self-love, self-belief and self-will;  
 faith by which you will say, I am  
 going to make the great adventure  
 —that wild and splendid thing to  
 believe in God. The Christian  
 life is a wild, adventurous, daring  
 thing for those who are willing to  
 do it. Make the great adventure  
 and come to believe in God, and  
 so to know Him, and so to love  
 Him, and so to do His will.

## St. Adrian, Abbot and Confessor

• By WALTER S. FLEMING

SAINT ADRIAN, the very  
 learned Abbot of St. Peter's  
 Monastery at Canterbury in  
 Seventh Century, was an Af-  
 n by birth. We hear of him  
 as a Monk of the famous  
 edictine Abbey of Monte  
 sino. While still very young he  
 ame Abbot of Nerida, a Bene-  
 fine Monastery near Naples.  
 July 14th, in the year 665, St.  
 dsedit, the Sixth Archbishop  
 Canterbury, died. After the  
 had been vacant for some con-  
 rable time, the priest Wi-  
 rd, was sent from England to  
 e Vitalian, by Kings Egbert  
 Oswy, with the request that  
 be ordained to the vacant see  
 Canterbury. Soon after his ar-  
 l in Rome Wighard was  
 cken with the pestilence,  
 ch was then raging in that  
 , and died. After this, Pope  
 alian, having made diligent  
 uiry for some one to send to  
 tain as Archbishop of the Eng-  
 , sent for the Abbot Adrian  
 commanded him to accept  
 vacant Archbishopric, and re-  
 to Britain. Adrian considered  
 self unworthy of so great a  
 nity, but said that he would  
 ne another, who would be bet-

ter fitted than he for the eccle-  
 siastical office.

At first Adrian nominated the  
 monk Andrew, a most worthy  
 man, for the vacant see. But it was  
 found that ill health and bodily  
 infirmity made it impossible for  
 Andrew to assume the episcopal  
 office. There was, however, at  
 that time in Rome a monk called  
 Theodore, a native of Tarsus in  
 Cilicia, a man of good life and  
 profound learning, and sixty-six  
 years of age. Adrian begged the  
 Pope to consecrate Theodore to  
 the vacant Archbishopric of Can-  
 terbury. The Pope accepted the  
 proposition on condition that  
 St. Adrian would accompany the  
 new archbishop to Canterbury,  
 and make sure that nothing con-  
 trary to the orthodox faith might  
 be introduced into the English  
 Church.

This precaution was taken be-  
 cause the Celtic Church of North-  
 umbria and the old British  
 Church of Wales had, since the  
 coming of St. Augustine, clung  
 tenaciously to their ancient rites.  
 St. Wilfrid, Archbishop of York,  
 had tried hard to make the bish-  
 ops and clergy of Northumbria  
 conform to the Roman customs.

But this had stirred up so much  
 irritation throughout the North  
 that King Oswy had been obliged  
 to expel St. Wilfrid from his do-  
 minions. The Pope was deter-  
 mined, at all hazards, to support  
 Wilfrid, and the new Archbishop  
 was given strict injunctions to  
 re-instate him.

But St. Theodore was not con-  
 secrated at once. An obstacle  
 stood in the way. His head was  
 completely shaven after the Greek  
 custom. This was one of the  
 points of controversy between  
 the Celtic Church and the Church  
 of Rome. Theodore, therefore,  
 had to tarry in Rome for four  
 months until his hair was grown,  
 so that he might receive the ton-  
 sure according to the Roman cus-  
 tom. As soon as St. Theodore's  
 head had been shaved in the  
 Roman manner, he was conse-  
 crated by the Pope on Sunday,  
 March 26th, 668. And on the  
 27th of May St. Theodore and St.  
 Adrian and St. Benedict Biscop  
 departed for England.

They proceeded by sea to Mar-  
 seilles, and thence by land to  
 Arles. At Arles they delivered to  
 John, Archbishop of that city,  
 Pope Vitalian's letters of recom-

mendation. But Archbishop John detained them until they should receive a pass from Ebroin, the Mayor of the palace. Ebroin thought them suspicious-looking characters. It seemed to him rather a strange circumstance that a Greek (Theodore), an African (Adrian), and an Anglo-Saxon (Benedict Biscop) should be travelling together. He suspected that this might be part of some plot between the Byzantine Emperor, Constantine II, and the Anglo-Saxon kings against the Frankish kingdom of Neustria and Burgundy. The Abbot Adrian appeared to him to be the most dangerous, and he therefore detained him a prisoner for two years after the release of the two others.

Immediately upon St. Adrian's arrival in England Archbishop Theodore appointed him Abbot of St. Peter's Monastery in Canterbury. Adrian accompanied Theodore on his apostolic visitations of England, and by his prudent advice and co-operation assisted the Archbishop in the great work of unifying the customs and practices of the Anglo-Saxon Church with those of the Church of Rome. Adrian was a very learned man, well versed in the Scriptures, with a profound knowledge of the Greek and Latin tongues, and widely read in worldly and divine literature. Under his direction the school of Canterbury became the centre of English learning. He established numerous other schools in various parts of England. In these schools were educated many saints, scholars, and missionaries, who during the next century rekindled the light of the Faith and learning in England, France, and Germany. After spending thirty-nine years in England St. Adrian died in the year 709. Many miracles have been wrought at his tomb. His feast is celebrated on the 9th of January.

# Talking Before Children

By CLAUDE L. GLAVE

**A** CHILD'S mind is like wax and it can be molded into beautiful form with loving thought or scratched and marred beyond repair. The lightest touch will leave its mark.

All adults, particularly parents and teachers, should never forget this. Idle talk, careless talk, expressions of hate are all making an impression on the mind of a child, no matter how young.

All the world blames the Germans for teaching the doctrine of hate, but what have we been doing? Are our skirts clean? Have we waited until the children are out of the room before we have expressed the virulent hate we may be nursing at the time against a nation, a ruler, a person on the opposite side politically or someone against whom we have a grudge at the moment?

Boys tortured dachshunds in the First World War because the poor gentle little dogs were supposed to represent a hated nation. Mark the word hate. Our children were taught to hate and this by uncontrolled talk before them.

It may shock some to know that our American children have been taught the doctrine of hate. True, nobody intentionally and deliberately sets out to give instruction in hating, but the feeling has been absorbed from the unconsidered word.

Recently in Sunday School Class children were being instructed in the meaning of one phase of charity and were told that they should always try to think of and help those less fortunate than themselves and to try to the best of their ability to see that no one should starve. Several children exclaimed: "But we ought not to feed German children, should we?"

What a reflection on those who have all unwittingly shaped the minds of those little people to hate to the extent of feeling that it would be a virtue for helpless enemy children to starve! Every Christian man and woman has the responsibility to children. Parents and teachers have the greatest privilege that can be given to a human being, and that is to develop and train the minds and hearts of children to fulfill the destiny for which they were created, to fulfill the Will of God for them.

## Take Care

As soon as a child is born parents should resolve that never a word or deed will they do that will harm, or cause the blush of shame to come to them in later life. Father and mother are the earthly beings the little child is clinging to with love and admiration, and in all things they try to imitate them.

Many parents are upset when they hear their children, especially the tiny ones, using swear words and put the blame everywhere except the right place; the child is careless, thoughtless, unconscious of spoken word, right in their own home.

Always speaking the truth is another essential. Children believe implicitly in everything their parents tell them until unless they find them out in untruth. It may be the answer to an embarrassing question, so they just try to keep them quiet. Few people realize the tragedy of that moment. The child's world crashes about him. If mother and father has said what is not true, who then can they believe? The world is an insecure and a dangerous place indeed, and according to the logic of the little mind,

ld the child speak the truth? ants bemoan that they can't ve a word that their child but it never occurs to them possibly their own example wrought this disaster.

ne of the hardest things to with is Santa Claus, for we now Christmas is never quite ame when the myth of a jolly nysterious red-cheeked Kriss gle is exploded. One mother aged it when her small son, first year at school, heard e was no Santa Claus and e to her confidently for the n. Once asked the forthright tion she told him unhesi- gly that Santa Claus had no ly form, but lived as the spir- love and giving at Christ- the birthday of our Lord. was quite satisfied that he had een told an untruth in pre- s years, and begged that his sister should not be told. asked that he be allowed to with trimming the tree and aring her presents.

et us study the Life and ds of Christ. Not in one sin- instance do we find Him king impulsively and indis- ly. Constant prayer dictated His Human Mind the words He should speak.

ittle children, under our feet, he time, tiny things playing their toys on the floor, un- ced, while things are dis- ed, hates are aired, quarrels place as though the child in room were one of the Teddy s on the floor, but no matter young, that child has re- ed those impressions, even gh often the import is not erstood at the time.

ate for the Germans and the nese is so strong in the minds even our smallest children it is a matter of real amaze- t. This hate is carried even politics by five, six and sev- ear-old children at election e to proportions little short ppalling. Obviously children

of that age know nothing what- ever about the men they come to blows about. Adults have again treated these impressionable lit- tle minds as though they did not exist, and have aired their opin- ions as though the little people were deaf mutes.

### Self-Control

A young couple, finding that they were beginning to be a lit- tle impatient with each other and in the presence of their lit- tle daughter, decided to count ten before speaking, when they were about to make an irritable rejoinder. This counting of ten sounds banal, but in this instance it was made a game of, and work- ed miracles. The whole subject is a matter of self-control. There is an immense amount of unnec- essary and undesirable talk.

A woman, who was a careless talker, especially about other people, and who for years had hurt the reputation of her friends quite casually and not maliciously, was finally brought face to face with the damage that she had done to one woman and to that woman's life. She was horrified at the enormity of what she had done, and was really rep- pentant. She went to a priest to make her confession and be- sought him to tell her how she could undo what her tongue had wrought. The priest listened to her confession and, when it came time for her penance, told her that on the next windy day she should take out a sack of feathers and release them to the wind, and then he instructed her to pick them all up and restore them to the sack. "But Father!", she exclaimed, "I could never do that, they would be blown all over." "Neither can you call back your careless words nor prevent the spread of the harm they have done," replied the priest. "You do not know where they have blown to. They, too, have blown all over." Talk like this, when

not malicious, may come from the love of an audience, or a de- sire to be interesting. The thought of Christian charity does not enter into the mind of an otherwise "good" person.

Two little children were over- heard at play with their dolls. There was a marriage ceremony, bridesmaids, wedding cake, all the trimmings. The ceremonies were hardly over, when a baby sister was added to the family circle of dolls. The next step was a divorce, then two new mar- riage ceremonies, and so on. How did those children know about divorce? There was none in the family, but it had been discussed freely before them.

If parents cannot get along to- gether and separation or divorce are contemplated, let it be kept from the children. We are all actors and actresses at heart and often play a part. Let the appear- ance of home security be the best acted part that ever was played. Anyone dealing much with chil- dren knows that a problem child is almost always the result of home disturbances.

### Offend Them Not

Our Lord has said: "Whoso- ever shall offend (harm) one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea." St. Mark 9, 42. Words have surely done infinitely more harm to children than physical vio- lence. We shrink in horror from stories of physical cruelties and murders of children, but words constantly kill innocence, form a child's mind and set them on the wrong path; and this is done in the "best of families" and to little ones who are guarded, loved and cherished in other ways. It is not necessary to talk before children. Surely adults can wait until they are alone, even if many things that pop into their heads at the moment are forgot-

ten and never said. In many instances it might be better anyway.

In war-torn times children cannot help but be touched by the knowledge of it, also the knowledge of what nations we are fighting, but with care, the hatreds and horrors can be kept from them, also the doctrine of revenge. Are we not followers of Christ and does He not say: "Pray for your enemies"? Who did He mean if not us? The Scriptures are not for a remote few, but for each one of us.

After the Civil War, Lincoln was approached with the remark: "Now, I hope you are going to punish the Southern rebels?" He

replied: "Punish? No, now we must do our best to make them happy in the Union." He was truly a man with malice towards none, and had he lived the South would have been spared much suffering and bitter memories, all born of hatred and revenge.

So now, in the present worldwide reconstruction period, we have need of Christlike reasoning. Just before our Lord ascended into heaven He said: "Go ye into all the world and preach the gospel to every creature." This was not a commandment only to the eleven apostles, but to every Christian in the world. The Gospel is preached in the home, by example and controlled

thinking and words, and all by guarding our little and children of formative years from the poison of hate, prejudice and the discussion of evil things.

Let us give our children the Divine right of happiness, untroubled peace and joy. If it seems hard to do, let us, at times, try to envisage that humble, busy little home in Nazareth made beautiful by Holy Mary and blessed St. Joseph, through the peace and joy they brought it, which was a fitting, indeed only setting possible, to prepare the Child Jesus for the great work that He was to accomplish and to fulfill the Will of His Father.

## The Romanian Orthodox Church in America

By JOHN TRUTZA

THE Romanians came to America during the so-called "new immigration" period. This period saw the immigration of a great variety of ethnic elements from Eastern and Southeastern Europe. The annual reports of the Commissioner General of Immigration of the United States Government give the year 1881 as the starting year of the "Immigration from Romania," with 11 immigrants. During the following years the volume of immigration grew steadily and rapidly reaching a total number of 6,359 by 1890 and 19,109 by 1900. The largest number—82,210—came during the decade of 1901-1910. During 1911-1920 54,978 more came. By June 30, 1928, the total number of Romanian Immigrants to the United States, for the period of 1899-1928 was 149,826. Of this total number of Romanians, 10 per cent came from the Old Kingdom of Romania (that is the Romania before 1918), 83.4 per cent from Austria-Hungary (from the Provinces of Transyl-

vania and Bucovina) and 6.6 per cent from other countries: Turkey, Greece, Russia, etc. Among these came the Macedonian-Romanians whose immigration to America began in 1903. Due to the restrictions set by the Quota Act of May 19, 1921, extended by the Act of May 11, 1922, the number of immigrants from Romania decreased considerably, amounting for the years 1921-1924 to only 10,569 persons. Further restrictions provided by the Immigration Act of 1924, which set the annual quota allotted to Romania at 603 persons, caused a still greater decrease in the Romanian Immigration which fell, for the period of 1925-1928 to a total of only 1,575 people. A considerable number of them returned to their homeland at the end of the First World War, but the majority remained. The total number of the Christian Romanian immigrants and their children according to the 1940 census was 115,940,—or one per cent of the total foreign-born white population of the United States.

### Peasant Stock

The absolute majority of Romanian immigrants were peasant farmers who came from small farming communities, prominently agricultural country with a stormy past. Perilously at the cross-road of Europe between East and West and for centuries lost sight of history itself, the Romanians withstood the storms of ethnical invasions, the frequent attacks of their Christian neighbors and the conquering designs of the great powers and carried, for centuries, the yoke of foreign and feudal oppression "with remarkable vitality and dogged persistence." No matter how many and great the hardships of the stormy past, they never uprooted "these poorest of peasants shepherds." They have successfully preserved their language, their Christian faith, ethnic identity, national characteristics, customs and their attachment to the soil. They have clung tenaciously also to the household of their distant ancestors.

illage life is the hard life of tillers of the soil whose day begins before sunrise and ends with the sunset. It is a simple life thoroughly imbued with the hallowed traditions and customs of a pure and strong religion and faith. Being a creature of the soil, the peasant extracts from the soil his spiritual nourishment just as he extracts his bread. His beliefs are derived from mixed myths, which are earthborn and suited to men and life in the soil. His proverbs and maxims for his conduct are drawn from the earth with the flowers and herbs. They are their own folk-medicine, astronomy, meteorology and a rich folklore, and preserve themselves in immemorial customs. Every dying Romanian meets death with a lighted candle in his hand. The coin of Charon is carried, between the fingers, by every corpse, to pay for crossing the Styx into the "other world," and his funeral, as mentioned by the Roman poet Virgil, is still baked and disinterred at the grave, among the flowers, to serve as spiritual nourishment for the departed soul on its long journey to that "other world" . . . . The moral standard of the peasants is very high; they are good natured, gentle, gay and happy, and in happiness lie in their strength; towards strangers they are reserved at first but kind and hospitable. They have a deep political gift due to which they are not only an aggregation of herdsmen and farmers, they manage to maintain their national identity and self-consciousness under the most constant oppression.

From a country with such a long and rich past and from the villages with such simple life, have the Romanian immigrants come to America, forced to emigrate by the fearably precarious economic conditions and by political persecution and oppression. They

brought with them young and healthy bodies, little schooling (usually 4-5 years of primary education, but a great desire and will to learn), their faith in God and strong arms for work. They settled in the large industrial cities of the East and Middle-West

(Pennsylvania, Ohio, Indiana, Michigan, New York, Maryland, Kentucky and West Virginia) which, while entirely different from the serene environment of their patriarchal countryside, offered them great opportunities to earn a generous living. First



Courtesy, Metropolitan Museum of Art, New York

French, XIV Century

only individual male members of the families came, usually all those coming from a certain village of the Old-Country going to the same city in America, where they lived in boarding houses, and worked in the mines or in the steel mills, ship yards or other industries of the big cities. Their process of adaptation to the new conditions and environment was slow, but once accomplished they brought their wives and other members of their family over, bought homes and other property and became American citizens.

### Church Life

Organized Romanian life in America began in 1902 when the first fraternal and mutual benefit society, called the "Carpatina" was organized in Cleveland, O., against illness, accident and death. Soon other such organizations were formed in other cities through the efforts of the few artisans among the Romanian immigrants, who were already familiar with the advantages of collective action and security. Today such societies are numerous, sometimes too numerous for the communities that maintain them. Some have merged into large, central organizations like "The Union and League of The Romanian Beneficial and Cultural Societies of America" with headquarters and offices in Cleveland, Ohio, with about 80 branches and financial assets of over one million dollars.

Just like in the old country, the social life of the American Romanians in this country revolves principally around their churches and their religious life. The absolute majority of the Romanians are of the Eastern Orthodox (Catholic) Faith. The second important group is the catholic group of the Byzantine Rite, known as the Greek-Catholics. The Protestant Church is represented among the Roman-

ians by a group of Baptists, numbering between one and two thousand persons and by a very small number of Seventh-Day-Adventists, "Bible Students" and "Jehovah's Witnesses."



Just like the "first" Romanian fraternal lodge so was the first Romanian Orthodox Parish organized in Cleveland, Ohio, on the 15th day of August, 1904 and its Church building consecrated on the same day in 1907. Ever since the beginning of Romanian immigration to this country, Cleveland, Ohio, has been and still is the center of Romanian religious and cultural life in this country, although Detroit, Michigan, has four times Cleveland's Romanian population. The first Romanian Orthodox priest, the Rev. Fr. Moses Balea, came to the Cleveland Parish in November, 1905, sent by the Archbish-

op and Metropolitan of S. Transylvania, under whose canonical and spiritual jurisdiction have been the majority of the Romanians before their emigration to America. Before the coming of a Romanian Orthodox Priest to the Romanian Immigrant whenever in need for religious services or spiritual ministrations, they appealed to the Priests of the Greek, Russian, Serbian or other Orthodox Churches, or if these were not available in a community then to the services of the Roman Catholic Church.

Rev. Balea held religious services and officiated the Holy Eucharist in meeting halls or unpurposed store-rooms while collecting the necessary funds and carrying out the plans for the erection of a Romanian Orthodox Church. Groups in other cities quickly followed the initial organization at Cleveland and from 1904 to 1934 thirty-two Parishes were organized and twenty-one Churches built. The Priests who served in these Churches were brought from the old country to lack of candidates among immigrants and due to lack of an Orthodox theological school for their proper education. With the outbreak of the First World War severed the contact between the American churches and the old country authorities, "soon the parishes were forced to accept the services of priests ordained here, mostly by non-canonical, self-appointed Russian Bishops, from the rank and file of the workers, lacking not only special theological education sometimes hardly being able to read or write. Such persons were seeking in the quieter and more respectable life of the priest an escape from the monotony of industrial life." The leadership was lacking in understanding and social prestige.

Since 1911 repeated serious efforts were made for the creation of a central spiritual

administrative authority for the churches through the organization of the Churches into a Diocese and the bringing of a Bishop or such a purpose clerical lay delegates of the churches first met in Youngs-Ohio, on February 24, and established "The Romanian Orthodox Autonomous Episcopate of the United States" incorporating it in the State of but nothing came of it and of its decisions were propagated out then, probably to the post-war upheaval. In April, another "Church Congress" was held in Cleveland, at which "The Episcopate" again declared established its administrative leaders but again the good intentions and high hopes were frustrated by lack of leadership and understanding. Then in 1929 a third "Church Congress" was held in Detroit, Michigan, at which the legal representatives of the majority of Romanian Orthodox Churches from the United States and Canada unanimously decided to establish and organize "The Romanian Orthodox Autonomous Missionary Episcopate of America" and elected a provisional commission, consisting of four priests and eight laymen, under the presidency of the Rev. Fr. John Trutza, of Cleveland, Ohio, to manage the affairs of the Episcopate until the appointment of a Bishop.

This decision was promptly approved by The Holy Synod of the Patriarch of the Romanian Orthodox Church and "provisional Commission" was formed into "The Council of the Episcopate" and vested with full administrative authority and the Rev. Fr. John Trutza appointed Archpriest and titular administrative head of the Episcopate by the Patriarch of the Romanian Orthodox Church. The proper functioning and

strengthening of the Episcopate, the Council prepared the Statutes (By-Laws) of the Episcopate which were approved by another Church Congress held in Cleveland in 1932, and serious plans were made and the necessary steps taken for the establishment of religious, cultural and charitable institutions under the auspices of the Episcopate. Then in January, 1935, the Holy Synod of the Romanian Orthodox Church appointed as the first Bishop for the Romanian Orthodox Episcopate of America, His Grace The Rt. Rev. Policarp Morusca, who was ceremoniously installed and took charge of the affairs of The Episcopate on July 4, 1935 in Detroit, Michigan, during a special session of the Church Congress. The Bishop had his residence in Cleveland, Ohio, for two years after his installation. In November, 1937, he moved to Detroit, Michigan, and from there, in the summer of 1938, moved to Grass-Lake, Mich., where he established permanent residence and Headquarters for the Episcopate at the "Gray Tower Farm," renamed "Vatra-Romaneasca." In July, 1939, the Bishop went to Romania, to participate in the sessions of the Holy Synod of the Church and the present war broke out before he was able to return to his post. In the absence of the Bishop, the Very Rev. Simeon Mihaltian, of Indiana Harbor, Ind., is the "Administrator" of the Episcopate.



At the present time 31 Parishes with 31 Churches in the United States and 11 Parishes with 11 Churches in Canada make up the Episcopate. There are seven parishes with churches in the United States which call themselves "independent Romanian Orthodox Churches," refuse to become members of the Episcopate and to recognize its authority and By-Laws.

The Romanians who immigrated to Canada have come in their majority from the Old Kingdom of Romania and from the provinces of Bukovina and Bessarabia, and have settled in the Provinces of Quebec, Ontario, Alberta and Saskatchewan and unlike their brothers in the United States, they are engaged in farming mostly.

The Romanians from Macedonia settled in the states of New York, Massachusetts, Connecticut and Rhode Island, in large numbers in the cities of: Bridgeport, Conn., South Bridge, Mass., and Woonsocket, R. I., where they have Churches and their own fraternal organizations.

The religious services in all the Romanian Orthodox Churches of United States and Canada are held in the Romanian language mostly. But for the benefit of the younger generation membership, and with the growing of this membership English language services are held also, more and more every year. Religious instruction and education of the children and of the young people of the Churches is done in Sunday-School maintained in every Parish under the leadership of the Priests, in the English language. The religious, administrative, educational and cultural affairs and problems of the Churches of the Episcopate are discussed and solved in the annual meetings of the clergy and lay representatives of the Churches in the so-called Church Congress.

# The English Versions of the Bible

By A. HAROLD PLUMMER

**T**HE earliest attempt to produce a Bible in English (or rather at that time it was in Anglo-Saxon) was made by the Venerable Bede, the great scholar-monk of Jarrow, Northumbria. Another attempt was made by King Alfred the Great; but very little remains except the merest scraps of these attempts. There was also a document known as the Lindisfarne Gospels. This was a translation in the tenth century of the Gospels into Northumbrian and Mercian dialects. These are still extant. Other translations were made but these were confined to the Psalter.

The first serious attempt at a complete translation of the Bible belongs to John Wyclif, 1320-1384, who, after being Master of Balliol College, Oxford, became Rector of the Crown living of Lutterworth, Leicestershire. He is known as "the Morning Star of the Reformation." He took his translation from the Vulgate, which is itself taken chiefly from the Greek Version of the Old Testament, and, therefore, his work had not the same value as later translations had, which were construed direct from the Hebrew. Some thirty of these original Wyclif Versions survive.

William Tindal, 1490-1536, made Bible translation the work of his short life. Although coming from Gloucestershire, he went to Germany to do his work. Tindal went back to the Hebrew, thereby producing a more accurate translation. He worked under the greatest and most bitter hostility of both Church and State in England. The whole work was pronounced heretical. Nevertheless, Tyndal laid the solid foundation for any future study of the English Bible and his influ-

ence ranges right down to the Revised Version of the nineteenth century. His Version was published at Worms in Germany in 1526.

Miles Coverdale, Bishop of Exeter, 1488-1569, was able to see what Tindal was prevented from seeing—the complete English Bible in the hands of the English people. This was due mostly to the guarded protection of Thomas Cromwell, and partly to the break of Henry VIII with Rome. To Coverdale more than anyone else we owe the glorious poetic prose of the English Bible.

Of less importance is the Version of Thomas Matthew of whom nothing is now known. However, he was able to produce a translation in 1537, which received Henry's sanction. Its chief merit is its superior rendition of the Historical Books (Joshua - II Chronicles).

Of even less importance is Taverner's Bible. Richard Taverner was a Scholar of Christ Church, Oxford, then called Cardinal College after Thomas Cardinal Wolsey. It was claimed to be the first completely English printed Bible. But as a matter of fact, this honor goes to the second edition of Coverdale's Bible. It was issued in 1539.

## The Great Bible

But when we come to what is known as "The Great Bible," 1539-1541, we arrive at a very important Version. The times were still precarious. Henry was slow in allowing or accepting any attempts at reform. Therefore Cromwell and Archbishop Cranmer had to act with the greatest secrecy and care. They invited Coverdale to undertake a revision, not only of his own work, but of that of Matthew and Taverner.

When, finally, the first edition was produced, Cromwell issued orders that a copy be set up in every parish church in England. It was the first (and only) English Bible to be formally authorized for public use. Everywhere it was received with the greatest joy and pleasure. People flew so constantly to the lectern in the parish churches that the Bible had to be chained to desks. Many copies survive to-day.

This version had its effect on Bible reading for generations to come. In the revision of the Book of Common Prayer of 1662, great was the popularity of the Version that it was retained in its Psalter and Canticles, "Comfortable Words." This version is sometimes called "Mere's Bible." But he took no account whatever in the translation of Coverdale's request, he wrote the Prologue to the work.

The famous Geneva Bible, 1557-1560, is the next Version that comes to our notice. This, of course, was more than a translation with strong Puritan and Protestant doctrinal notes, both in the original translation and in the marginal notes. For this reason it never won a great regard in England. But the value of the Geneva Bible lay in its size. Henceforth all the Bibles issued have been in large folio volumes that were far too bulky and heavy to carry about. This version was published in a small size; and moreover it was printed in Roman type; and perhaps, useful of all, it was the first to be marked off in chapters and verses. The Great Bible was the basis for the Old Testament translations and Matthew's was the basis for the New.

The Bishop's Bible, 1568,

and something had to be done to counteract the influence of the Calvinists. Elizabeth had to give for the Puritans and naturally the Bishops could not let their anism go unchecked. Therefore in 1568 the Bishops brought out the most learned and carefully revised Version which had all the advantages of size and printing which the Geneva Bible had, together with scholarly but much fewer marginal notes. The Version held its own until 1611.

The Rheims and Douai Bible, 1609. The Church of England and the Continental Reformation were not the only people in possession of a Bible for the multitude. There were Roman Catholics who fled England as well as Puritans. To accommodate these two groups appeared the Rheims and Douai Bible. It is the work of Oxford scholars. It follows the Vulgate very closely and is considered of inferior quality as a translation.

The Authorized Version, or King James' Version, 1604-1611. This was, curiously enough, never actually authorized either by the sanction of the Crown or by convocation, as was the Great Bible. But it won its way and its place from its own intrinsic merits. It received its seal from the people of England, a seal which has never been broken, nor is likely to be broken. Its grandeur on the one hand, and its simplicity on the other, the sweetness of its phrases, the stately cadences of its poetical books won it an excellence that at once distanced all former rivals. It left an indelible mark on English religion and literature.

The Revised Version, 1881-1885. The march of time brought with it many discoveries in the field of Biblical archeology and philology. One of the most important of the former was the discovery of the Rosetta Stone in the middle of the 19th century, which enabled the Egyptian hieroglyphics to be translated. Of the latter we note the discovery, by Dr. Tischendorf in 1870 in a monastery on Mount Sinai, of a Codex of the complete Bible written in the 4th century. This discovery, one may say, has revolutionized the system of Biblical criticism. This Codex is now in the British Museum, having been bought by the people of England by private subscription from the Soviet Government who kept it at Leningrad.

With this new knowledge and the greater understanding of the Greek language since the beginning of the 17th century, a revision was definitely necessary. But it has not superseded the King James' Version for either public or private reading. Of its scholarly value there is no doubt whatever. This Version is noteworthy in that, for the first time, American divines were invited and did take part in the work of revision. The Apocrypha was added to this revision in 1895.

### The Chapters and Verses of the Bible

It is not certain who is responsible for the divisions of the va-

rious books of the Bible into chapters, and these again into verses. Probably Stephen Langton, Archbishop of Canterbury (died 1228) has as good a claim as anyone. Each book was somewhat haphazardly divided into chapters of varying lengths according to the subject matter, and these chapters subdivided into seven sections numbered A B C D E F G. Thus a passage was designated as Genesis XV G, etc.

However, the verses of the Old Testament go back to the manuscripts of what is called the Masoretic Text of the Hebrew; but the Jews did not use them for purposes of reference, and it was not until the 14th century or later that use was made of these divisions. In 1529 a Latin Bible was issued with the old Masoretic verses retained, and the Apocrypha and the New Testament as well were marked and numbered into verses. These verses were much longer than our present ones.

The present New Testament chapters and verses were introduced by Robert Stephanus in his Greek-Latin Testament of 1551. He later wrote that his



father made these divisions "inter equitandum" on a journey from Paris to Lyons. That is to say, while he was on a journey—in his leisure moments when he stayed at inns, etc.; not as some people have thought "on horseback."

R. Stephanus' Vulgate of 1555 (Geneva) was the first whole Bible to be divided into the present chapters and verses. While Stephanus was making these divisions, most people thought them useless, if not ridiculous; so his son states. But as soon as the work was published it was universally welcomed; and subsequent editions and Versions of the Bible, whether Greek, Latin, German or what not, had little chance of success unless they adopted the divisions. The system having been adopted, change—however advantageous in marking the meaning—would cause more trouble than it would be worth. Hence in the Revised Version, while the text was redistributed into paragraphs inde-

pendent of chapters and verses, the original chapter and verse markings were retained.

It is conceded that the divisions as we have them in the Authorized Version are very poor in a great many instances. For example, Genesis starts badly; for Chapter I should properly end at 2:4a—"when they were created"—and be followed by a period. The new chapter should begin with "In the day." Mark 9 should begin with 9:2 and verse 1 be attached to 8:38. Luke 9 is a chapter that should have been more carefully divided. Luke 9:50 closes the Galilean Ministry. 9:51-10:37 tells of the Perea Ministry. 10:38 and onwards is the Story of the Passion with its preface and introductory incidents. Also I Corinthians 10 should end with 11:1 and the new chapter begin with 11:2. Then there is the absurdity of a chapter ending with a comma—Acts 21. The Revised Version does away with this by its paragraphic arrangement.

Matthew. But throughout writing is so illuminative of the providence of God, that such errors are excusable.

**The Light of Faith.** By Albert Palmer. The Macmillan Co., York. 156 pp. \$1.75.

This book is offered "candle in the darkness" to a doubting generation. It flies an invitation to "write your creed" appears as early as the preface.

The author, President of the Congregationalist Theological Seminary in Chicago, writes in an attractive manner and should be of help to persons who are open-minded about taking up with a little religion.

When a writer tosses out teachings of Gospels or Church that do not agree with his ideas he should at least propose a system that would answer questions "logically," but Dr. Mer's uninhibited replies to all the Mysteries where they are before, subject to faith's gaze alone. The problem of evil remains especially beyond the short-cut approach.

The book is good in regard to the implications of Christianity concerning society, classes, and international affairs. American personal ethics get a good lookover and general approval.

The Doctor is very fond of the Pilgrim Fathers but they would not be very fond of the Creed quotes as the modern Congregational symbol. There is an interesting compendium of modern credal formularies, all very broad and sweet. These are a small demand upon the intellect.

Incidentally, it could not have been Archbishop Laud who persecuted the Pilgrim Fathers; he was not even a Bishop until the year after the founding of Plymouth.

As you may have gathered, this review does not really recommend *The Light of Faith*.

—J. F.

## Book Reviews

**Adventures in Grace.** By Raissa Maritain. Longmans, Green, New York. 262 pp. \$2.75.

This is a charming sequel to "We Have Been Friends Together" in which Mme. Maritain told of the conversion of herself and her husband, Jacques, to the Catholic Faith. In the present volume we follow the course of God's grace as it has led these two souls and some of their friends into an ever deeper understanding of Himself. New light is shed on Charles Péguy, Léon Bloy and others who took part in the spiritual revival in France in the early years of this century.

Madame Maritain also shows much of the philosophical evolution of her husband after his conversion, namely how he began his study of Thomism, and

proceeded to make the philosophy of the Angelic Doctor more widely known and understood. She writes of her husband, "He has become more and more convinced that the philosophy of St. Thomas, with its incomparably powerful structure, has remained for centuries bound up in the forms of theology, without expanding for its own sake, according to its essence; and that the time has come for it to take its proper form, its internal organization and its autonomous development as a philosophy."

Throughout the book there are some grand quotations from Péguy, Bloy and Jacques Maritain in addition to fine pieces of writing by the author. However, there are a number of inaccuracies, as for example, the calling of February 24th the Feast of St.

## Records

ef mention was made in column of the new plastic discs perfected by RCA-Victor. Now the first album consisting of these new records has reached the retail outlets. It is a recording of Richard Strauss' tone poem *Till Eulenspiegel's Merry Pranks* (Victor Set M-MM-581, two 12-inch discs; \$4.50). Boston Symphony Orchestra under Dr. Koussevitzky, is in what may be considered as a superb reading of the work. Strauss is credited with bringing the tone poem to its highest point of development. *Till Eulenspiegel* is one of the happiest creations in this genre. Victor has very wisely chosen this fine recording for its first release in the new plastic. Readers will note that the price of the new discs is \$2.00 each, just half the price of the shellac. One may hope that in due course as mass production methods are applied to their manufacture and improved techniques are developed the price may be lowered.

The discs are absolutely free of surface noise, a triumph over the war time discs. The second album from the recent Victor list, and one whose discs are not in the plastic form, is *Star of Fire* by the modernist, Arnold Schonberg. This, of course, is the composers *Verklärte Nacht*. The album has been issued under the title used by the Anthony Tudor ballet. The album (Victor DM-1005, two 12-inch discs; \$4.50) is an excellent one. The St. Louis Symphony, with Vladimir Schumann as the conductor, is excellent in this reading. *Verklärte Nacht* sounds quite conventional when compared with the later Schonberg works. The final side of the album contains a lovely piece, *Adagio*.

One of the most ambitious and artistic recordings of recent



years has just been offered by Columbia. It is the complete recording of the entire Third Act of Richard Wagner's expansive music drama, *Die Walküre*. (Columbia Set M-MM-581, eight 12-inch records, \$8.50). Helen Traubel is heard as the Brünnhilde and Herbert Janssen sings the part of Wotan. The lesser parts are taken by other stars of the Metropolitan Opera while the orchestra is that of the Philharmonic-Symphony of New York, Artur Rodzinski, conductor. The Third Act of *Die Walküre* opens with the wild "Ride of the Valkyries." The Valkyries are the nine daughters of Wotan who bring dead heroes to fight for the gods. Brünnhilde, Wotan's favorite Valkyrie, has disobeyed her father, and in his wrath, Wotan transforms her into a mortal who must sleep on a mountain top, to be claimed by the first man who shall pass her way. Acceding to her pleas, Wotan surrounds the rock on which she sleeps with a wall of flame, so that only a hero may penetrate it and take her for his wife. The act concludes with the moving "Wotan's Farewell" and the "Magic Fire Music."

This Third Act of *Die Walküre* abounds in heroic music and the recording, from a technical point of view, is excellent.

One of the most moving and most powerful of contemporary choral works is Sergei Prokofiev's cantata *Alexander Nevsky*. In 1938 one of the Soviet's great movie directors, Sergei Eisenstein, produced the stirring motion picture, *Alexander Nevsky*.

This picture portrayed the heroic Russian defense of Novgorod against the invading Knights of the Teutonic Order in 1242. These knights, who originally were crusaders, turned militaristic and, on the pretense of Christianizing East Prussia and portions of Russia, overran these territories. To meet the invaders, the people called upon their Prince, Alexander Yaroslavitch Nevsky, to lead them against the foe. Nevsky organized his forces and met the Germans on the ice of Lake Chud, near Pskov, and defeated the enemy in a fierce battle, during which many Germans were driven through the ice and drowned. As a result of this heroic defense, Nevsky became an immortal Russian hero and a splendid symbol of valor to the Russians of 1938 who were preparing to defend their cities against forces of Hitler and his German legions.

The musical score for the film was composed by Prokofiev. Prokofiev was so impressed with the story of Alexander Nevsky that he expanded his movie music into a cantata for mezzo-soprano, chorus and orchestra. He wrote the text himself, in collaboration with V. Lugovskoi. The cantata was completed at Moscow on February 7, 1939 and had its initial performance, under the direction of the composer himself, by the Moscow Philharmonic Orchestra and chorus on the following May 17.

The cantata is composed of seven musical pictures, each of which presents a phase of this famous national epic. The recording is by the Philadelphia Orchestra, with Eugene Ormandy conducting, and the Westminster Choir (John Finley Williamson, conductor). The mezzo-soprano Jennie Tourel sings her parts magnificently. (Columbia Set M-MM-580, five 12-inch records, \$5.50.)

—The Listener

## Community Notes

**F**ATHER HARRISON addressed the Woman's Auxiliary of St. David's Church, Baltimore, Md., on our Liberian Mission, December 19th. He conducted the Watchnight service at All Souls' Church, New York City, on the 31st.

Father Spencer closed his Mission at St. Andrew's Church, Buffalo, N. Y., on December 2nd. He opened a Retreat for the Sisters of the Church, Toronto, Canada, December 27th. On Sunday, December 27th, he addressed a young people's rally at St. Bartholomew's Church, Toronto.

### January Appointments

Father Parker will conduct a Mission at St. Timothy's Church, Atlanta, Ga., January 6-13.

Father Spencer will finish the Retreat for the Sisters of the Church, Toronto, on January 3rd.

Brother Sydney will give an address to the Woman's Auxiliary of St. Michael's Church, Litchfield, Conn., on January 16th.

### Seminarist Associates

Recently, we have instituted a new Rule of Life for Seminarists. Its members are "Seminarist Associates of the Order of the Holy Cross."

Hitherto, the only way in which a man preparing for Holy Orders could become an associate (with a Rule appropriate to

his spiritual needs) was to become a member of the Society of the Oblates of Mount Calvary. But this involved not only an annual Vow to remain single during the succeeding twelve months but the sense of a vocation to permanent celibacy. Naturally, many men desiring a strict Rule of Life in the comparatively early years of their spiritual course are nevertheless not aware of a vocation to celibacy. Yet, since seminarists are not eligible to become Priests Associates, this uncertainty with regard to celibacy made it impossible for them to join any appropriate group living a common life connected with the Order.

Moreover, many men joining the Oblates, as seminarists, later discovered that they had a permanent desire to remain celibate; with the result that there was a steady accession of young men to the Society who resigned shortly after their ordination.

Seminarist Associates keep a Rule similar to that of the Oblates and Priests Associates, reporting each term to their superior at Holy Cross.

After graduation from the Seminar, they easily can be transferred either of the two older groups.

Inquiries may be addressed to "The Director of the Seminarist Associate, Holy Cross, West N. Y."

## Press Notes

Our hope that conditions in the publishing business would improve with the end of the war has not been realized. As a matter of fact conditions generally are becoming increasingly difficult what with paper restrictions, labour shortages and transportation problems. We had planned several new publications and a score of reprints, but we are unable to announce publication dates at this time.

We call attention to the advertisement inside the front page of this copy of The Magazine.

Anyone who has had experience in keeping an address file will realise how difficult it is to avoid mistakes, and always to have the information correct and up to date. Recently, we have had no little trouble with our HOLY CROSS MAGAZINE file, and we ask the indulgence of our subscribers. The prompt renewal of a subscription will help us no end, and requests for change of address should include both the new and the old address. If copies of the

Magazine fail to reach you please notify us. With our present system of handling the mailing copies we require at least two weeks notice before the change can become effective.

The American Edition of THE APPROACH TO GOD and ATHLETES OF GOD are completely sold out and we have ordered copies from England. Prices have had to be advanced and delivery date is uncertain. (See advertising back page.) Orders received will not be acknowledged, but we will deliver them as soon as books reach us.

Father Drake, Business Manager of The Press and The Magazine was absent from the office for five weeks due to illness. On his return he found many letters marked for personal attention and he will answer them at the earliest opportunity.

Our thanks to the several subscribers who sent in copies of the August number of The Magazine for our files. Now we must await for July and October copies



## An Ordo of Worship and Intercession, January-February, 1946

Wednesday. G. Mass of Epiphany i col. (2) of St. Mary (3) for the faithful departed (4) for the Church or Bishop.	For vocations to the Religious Life.
St. Anthony, Ab. Double. W. gl.	For the Order of the Holy Cross.
St. Prisca, V. M. Simple. R. gl. col. (2) of St. Mary (3) for the Church or Bishop.	For St. Andrew's School.
Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B. V. M. (Veneration).	For our Liberian Mission.
2nd Sunday after Epiphany. Semidouble. G. gl. col. (2) SS. Fabian and Sebastian, MM. cr. pref. of Trinity.	Thanksgiving for the Sacrament of Baptism.
St. Agnes, V. M. Double. R. gl.	For St. John the Baptist's, Nixon.
SS. Vincent and Anastasius, MM. Double. R. gl.	For our Novitiate.
Wednesday. G. Mass of Epiphany ii col. (2) of St. Mary (3) for the Church or Bishop.	For our aspirants.
St. Timothy, B. M. Double. R. gl.	For the clergy.
Conversion of St. Paul, Ap. Double II Cl. W. gl. col. (2) St. Peter cr. pref. of Apostles.	For the Bishops of the Church.
St. Polycarp, B. M. Double. R. gl.	For all seminarists.
3d Sunday after Epiphany. Semidouble. G. gl. col. (2) St. John Chrysostom, B. C. D. cr. pref. of Trinity.	Thanksgiving for the Sacrament of Holy Matrimony.
Monday. G. Mass of Epiphany iii col. (2) of St. Mary (3) for the faithful departed (4) for the Church or Bishop.	For the peace of the world.
St. Francis de Sales, B. C. D. Double. W. gl. cr.	For the conversion of the world.
Wednesday. G. Mass of Epiphany iii col. (2) of St. Mary (3) for the Church or Bishop.	For the reunion of Christendom.
King Charles, M. Simple. R. gl. col. (2) of St. Mary (3) for the Church or Bishop.	For the Anglican Communion.
February 1. St. Ignatius, B. M. R. gl. col. (2) St. Bridget, V.	For the Episcopal Church.
Purification B. V. M. Double II Cl. W. gl. cr. prop. pref. Before principal Mass blessing, distribution, and procession of candles.	For Christian family life.
4th Sunday after Epiphany. Semidouble. G. gl. col. (2) St. Blasius, B. M. (3) of the Saints cr. pref. of Trinity.	Thanksgiving for the Sacrament of Confirmation.
Monday. G. Mass of Epiphany iv col. (2) of the Saints (3) for the faithful departed (4) <i>ad lib.</i>	For Religious Education.
St. Agatha, V. M. Double. R. gl.	For Kent School.
St. Titus, B. C. Double. W. gl. col. (2) St. Dorothy, V. M.	For social justice.
Thursday. G. Mass of Epiphany iv col. (2) of the Saints (3) <i>ad lib.</i>	For the sick and suffering.
Friday. G. Mass as on February 7.	For doctors and nurses.
St. Cyril of Alexandria, B. C. D. Double. W. gl. cr.	For the overburdened and oppressed.
5th Sunday after Epiphany. Semidouble. G. gl. col. (2) St. Scholastica, V. cr. pref. of Trinity.	Thanksgiving for the Sacrament of Penance.
Monday. G. Mass of Epiphany v col. (2) of the Saints (3) for the faithful departed (4) <i>ad lib.</i>	For all Religious Orders.
Tuesday. G. Mass of Epiphany v col. (2) of the Saints (3) <i>ad lib.</i>	For Foreign Missions.
St. Kentigern, B. C. Simple. W. gl. col. (2) of the Saints (3) <i>ad lib.</i>	For Domestic Missions.
St. Valentine, P. M. Simple. R. gl. col. (2) of the Saints (3) <i>ad lib.</i>	For increased almsgiving.
Friday. G. Mass as on February 12.	For the Faithful Departed.
Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B. V. M. (Veneration).	For the bereaved.

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